Or,

THE PROTESTANTS KALENDER.

Containing

A SVRVIEW OF THE

PROTESTANTS Religion long before *Luthers* dayes, euen to the time of the Apostles, and in the Primitiue Church.

BY

GEORGE WEB D. of Diuinity,

and Preacher of the Word of God at the Bathe.

LONDON,

Printed for *Thomas Walkcliffe*.

1624.

NOT TO BE REPRODUCED WITHOUT WRITTEN
PERMISSION FROM THE FOLGER SHAKESPEARE LIBRARY

NOT TO BE REPRODUCED WITHOUT WRITTEN
PERMISSION FROM THE FOLGER SHAKESPEARE LIBRARY

Or,

THE PROTESTANTS KALENDER.

Containing

A SVRVIEW OF THE

PROTESTANTS Religion long before *Luthers* dayes, euen to the time of the Apostles, and in the Primitiue Church.

BY

GEORGE WEB D. of Diuinity,

and Preacher of the Word of God at the Bathe.

LONDON,

Printed for *Thomas Walkcliffe*.

1624.

Catalogus Protestantium:

OR,

THE PROTESTANTS KALENDER.

CONTAINING

A SVRVIEW OF THE Protestants Religion long before *Luthers* daies, euen to the time of the Apostles, and in the primitiue Church.

LONDON,
Printed for *Nathanael Butter*,
1624.

An Epiſtle written by a Friend to the Author in his abſence.

CHriſtian, and diſcreet Reader, *It were a great defrauding the Store-houſe of Religion, to conceale that for any priuate reſpect, which concernes a publike benefit.* Veritatem celare, eſt aurum ſepelire : *To conceale the Truth (ſaith St.* Auguſtine) *is to bury Gold; and to ſmother any ancient Sacred teſtimony of Antiquitie, were to hide that treaſurie in the bowels of the earth, which is the ineſtimable Dowre of Gods Church. Now of all truth, and of all teſtimonies deriued from the roote and record of Antiquitie, none ought to bee more ſought after then the retayned puritie of Apoſtolique Doctrine, reſplendent in all Ages ſince our Sauiours plantation, euen in the gloomie and darke dayes before* Luther. Aug. Confeſſ. lib. 12.

Our Prieſts and Jeſuites for their vnpleaſant

clamorous, and obstriperous sound, not vnfitly ressembling Frogs and Locusts, haue of late dayes beene croaking and throtling out this harsh note and noyse to euery Protestant passenger, Where was your Church before LVTHER? Thinking belike so to choake vs with this Question, as that not giuing vs leaue to fetch breath, wee should not possibly bee able to deriue our Religion from any ancienter Author. But alasse poore Romanists! Though it would serue our turnes to answer with Ignatius the Martyr, Ἐμοὶ ἀρχεῖον ἐστιν Ἰησοῦς ὁ Χριστός, IESVS CHRIST is my Antiquitie. Yet it shall appeare vnto you that Almightie GOD, hath not left his Truth (howsoeuer opposed by your impious rabble and malice) ἀναμάρτυρον, to bee without sufficient witnesse in all Ages, as may appeare by the Writings of many Christian Antiquaries, who haue deliuered the Lampe of knowledge and direction to vs, and for the future benefit of the Christian World, is now more plainly expressed by the Learned labour of this Reuerend Diuine, out of whose large field of obseruation and Reading, hee hath affoarded you so faire a Kalender and plentifull Catalogue of Names, as may suffice to point out a Protestant succeeding Church from Age to Age. Yea it is hereby easily seene, that the Church

Ignat. Epist. ad Philad.

of

of England, *hath not wanted multitudes of well disposed hearts at all times; howsoeuer the publike authority at some time lacked, to maintayne the open Preaching of the Gospell. As for the worthinesse of this worke, worthyest these times, let the goodnesse of God bee duely glorified, and the Authors paines-taking therein acknowledged: so shall the doubtfull bee better informed, the weake confirmed, and many a soule benefited.*

Thy welwiller in Christ,

IOHN GEE.

THE PROTESTANTS CALENDER:

Deuteronomie 32. 7.

Remember the daies of old, consider the yeares of many generations, aske thy fathers, and he will shew thee, thine elders, and they will tell thee.

HEn the *Athenians* had consulted the oracle of *Apollo Pythius* what Religion it were fittest for them to professe: They receiued this answer, That they should follow the religion of their Ancestors: and when they againe had replyed, that their ancestors had often changed their religion, and therefore they knew not in such an often alteration which to follow, the Oracle resolued them, *Illud optimum quod & primum*, That is best which was at the first. The maine controuersie at this day in the world is about religiõ, in the great variety whereof, among Iewes, Pagans, Turks, and Infidels, yea among those who call themselues by the name of Christians, many weake and vnstable soules stand as in a maze, and know not where to settle themselues. Now albeit (as both *Augustin* & *Arnobius* well obserue) Religion is not so much to be weighed by time as by truth, neither is it so much to be enquired after whẽ it began, as how it is to be followed; yea it cannot be denied (which *Tertullian* doth auerre)

Xenophon.

M. Tull. Cicero, de natura Deorum.

Augustine. Arnobius.

Tertul. auerre) that the Antiquity of Religion doth much ſerue to teſtifie the verity therof, and the longer time it hathhad of continuance, the more it claimes our obſeruance, and tics vs to obedience. The Heathen Heſiod. *Heſiod* could ſay Νόμος ἀρχαῖος ἄριστος The old law is beſt, And the beſt and moſt diuine of all the Philoſophers Plato. *Plato*, οἱ παλαῖοι χρείττονες ἢ ἐγγυτέρω τῆς θεῶν οἰκήσεως The Ancients are beſt, as comming neereſt vnto God: And it is a rule among Lawyers, *Qui prior eſt tempore, potior eſt iure*, He that is firſt in time hath the chiefeſt right; hence is it that *Bildad* thus aduiſeth Iob, 8.8,9,10. *Iob*, 8. 8, 9. *Inquire I pray thee of the former age, prepare thy ſelfe to the ſearch of their fathers, for we are but of yeſterday, and know nothing, becauſe our daies vpon the earth are but a ſhadow, ſhall not they teach thee, and tell thee?* And *Iere.* 6.16. *Thus ſaith the Lord, ſtand ye in the waies, and ſee, aske for the old paths, where is the good way, and walke therein, and ye ſhall find reſt for your ſoules.* And in the Deut. 32.7. ſong of *Moſes*, *Deut.* 32.7. *Remember the daies of old, conſider the yeares of many generations, aske thy father and he ſhall ſhew thee, thine elders and they will tel thee.*

This tryall of our *Religion* by *Antiquity* I vndertake in the following diſcourſe, not ſo much againſt the *Athieſt* who ſhaketh off all religion, as if there were no vſe of it at all: for I could ſhew him that religion had a being ſo ſoone as there was any being; and that before men were tyed to any obedience by humane Lawes, before they furniſhed their mindes with any Arts, before they wore cloathes on their backs, *Religion* was in vſe. Neither againſt the Turks & Pagans, for I could ſhew them the Antiquity of true *Religion* long before their new deuiſed ſuperſtitions, & that

Philip Mornie treatiſe of the truth of religiō.

Clem. Alex.

what-

whatſoeuer light they had of *Religion*, whatſoeuer ſhew of goodnes they haue in their ſeuerall *Religions*, they haue borrowed, or rather (like theeues) filched it from hence: but my tryall & Apologie is framed againſt the Papiſts, who exclaime againſt vs as *Nouelists*, and condemne our religion as a late vpſtart, challenging vs to ſhew where our Church, where our religion was in former times? which challenge of theirs howſoeuer it hath been anſwered to the full at diuers times, by diuers learned Worthies in our Church, & of late hath receiued a full ſatisfaction (if any thing will ſatisfie ſuch vnquiet ſpirits) by the moſt Reuerẽd Father & higheſt Prelate in our Church, ſo that the moſt part of the bookes which of late come from the preſſe, are written of this ſubiect; yet I hope this mine after-gleaning ſhall neither ſeeme preſumptuous nor ſuperfluous: It is the counſell & aduiſe of S. *Auguſtin* that at ſuch times, and vpon ſuch occaſions as theſe are, *al men ſhould write, that haue any faculty in writing, albeit it be but the ſame things in other words, that all ſorts of people among many books might light vpõ ſome, and the enemie in all places might find ſome to encounter him: For* Zions *ſake I could not hold my peace, and for* Ieruſalems *ſake I could not reſt, vntill the righteouſneſſe thereof goe forth as brightneſſe, and the ſaluation thereof as a lampe that burneth.* And if any ſhall demand of me, as *Ioab* did of *Ahimaaz*, why I would be ſo deſirous to run this way after ſo many better-footed *Cuſhies*, mine Apology is, yet let me runne after them, though it be like *Aſcanius, Non paſsibus æquis*, althogh the matter bee the ſame, or much more mean, my method peraduenture may be more plaine.

Campian. Greg. *de Valen.* Fiſher in conference with D. *Featly.*

D. *Field* of the Church. D. *Morton.* Cathol. *Ap.* D. *Vſher de contin. ſtat. eccleſ.* Archb. of *Canterb.* treatiſe of perpet. viſib. of the Church. *Patrick Symſon. Richard Bernard Auguſt. de Trin. lib.* 1. *c.* 3. & *de mendac. c.* 6.

Eſay 62, 1.

2. Sam. 18. 12, 13.

For in this controuerſie betweene vs and the Papiſts cõcerning the Antiquity of both our Churches, I follow the tract preſcribed by *Moſes*, 1, Looking backe into the dayes of old, and the yeares of many generations. 2, Making inquiry of our fathers, and our elders, that they may ſhew and tell vs, whether Church, whether Religion is the ancienteſt.

And I begin firſt with the firſt. The triall of the truth hereof by the antiquitie of time, becauſe the Papiſts now adaies principally inſiſt vpon this point. *The Church of God* (ſay they) *conſiſteth not of a few people, but of many, it is not hidden or obſcure, but conſpicuous; the company thereof perpetually holdeth a viſible ſucceſſion of Paſtors and people, as ſenſibly as any other ſociety of men, ſo that any time, one may point with his finger and ſay, this is the Church.* But the Proteſtants Church cannot ſhew this; *ergo* it is no true Chuch. Concerning that tenent of theirs about the perpetuall viſibility of the Church (in that ſence as they take it) how infirme it is I refer the reader to the learned Treatiſes of the moſt reuerend and iudicious Diuines of our Church, who haue purpoſely written of that Argument; I rather bend my ſelfe to refute their Minor propoſition, wherein they deny that we of the Proteſtant Church can ſhew any ſuch ſucceſſion or viſibility of our Church and Religion in former times. And that ſo much the rather becauſe *Gregory* of *Valenza* peremptorily maintaineth, that this is a point which puſſeleth vs extreamly, & that we are not able to ſhew any company of people, which in times paſt was knowne in the world to hold that forme of doctrine & religion which we haue brought in: wherein albeit

Bell. de eccleſ lib. 3. c 13.
Gregor. de Valen. tom. 3. p. 142.
Coſter. Enchir. c. 2.
Rhemiſt. in Acts 11. 24.

Archbiſhop of *Cant.* in his treatiſe of the viſibl: of the Church.
D. *Field* of the Church.
D *White* way o the true Church.

Greg. de Valen. tom. 3. p. 142.

albeit (as their owne *Bellarmine* confeſſeth) *It is not required to the vniuerſality of the Church, that of neceſſity there be at all times in euery Country ſome beleeuers, it ſufficeth if there be ſucceſsiuely: whence* (ſaith hee) *it followeth that if only one Prouince did retaine the true faith, yet ſhould it truly and properly be called the Catholike Church, as long as it might be ſhewed that it were the ſame which it was at other times in other places of the world*: yet (ſuch hath been the ſingular mercy of God to his Church in the manifeſtation thereof) that we are able to ſhew that there hath beene no place in Chriſtendome, but there haue been ſome of our religion therein, as not only our own experience, but our aduerſaries owne reports beare witneſſe, when they complaine how our hereſie (ſo hereticks ſtyle it) hath poſſeſſed many and large Prouinces. To make this the better manifeſt, I ſhall in the enſuing diſcourſe ſet downe as in a Table a particular Catalogue in what places, at what times, by what perſons our Religion hath been profeſſed and maintained in former ages. For an introduction whereunto, let vs firſt conſider what our Aduerſaries do except againſt vs.

Bellar. Not. eccleſ. c. 7.

Boz. ſign. eccleſ. lib. 19. c. 1.
Bellar. de Rom. Pont. lib. 3. c. 21.

As the *Iewes* ſometimes ſpake vnto our Sauiour, *Thou art not yet fifty yeares old, and haſt thou ſeene Abraham?* ſo the Papiſts ſay to vs, Your Religion is not yet an hundred yeeres old, and can ſuch a Religion be good? And as the Gentiles ſometimes vpbraided the Primitiue Chriſtians, *Nunc dogma nobis Chriſtianũ naſcitur poſt euolutos mille demũ conſules*, Now after we know not how many thouſand Conſul-times, the Chriſtian Religion forſooth is ſtart vp. So the Papiſts obiect againſt vs: now at the laſt, after ſo many hundred

Iohn 8. 57.

Rhem. annot. in Epheſ. 4. v. 13.

Prudent. periph. hymn. 10.

Campian. de eccles. lib. 5.

dred yeares, after so many hundred Popes, after so long continuance of the faith and doctrine of the church of *Rome*, without any alteratiō or opposition; The Protestant Religion is sprung vp, the first founder thereof being *Martin Luther* an Apostate Frier &c. The Protestant Religion (saith the Iesuit) was neuer heard of before *Martin Luther* set it abroach: and a late popish Doctor blusheth not to vtter, that it is most manifest that all in *England* were Papists without exception from the first christning thereof vntill about the latter end of King *Henry* the eight.

Popish discourse concerning faith. p. 57.

Vide Archb. of Cant. de visib. eccles. p. 74.

What, was our Religion neuer heard of before *Luther* set it abroach? were all in *England* Papists, euery one without exception in that religion, from the first time that it was Christian, till *Henry* the eight brought in an Innouation? Let vs try the honesty of these Popish Doctors: and by a view of this, try how in other things we may trust thē on their words, let vs (according to the counsell of *Moses* the man of God) looke to the dayes of old, and the yeares of many generations, let vs search the records of time, and beginning with *Luther*, looke backward vnto the former times, to the yeares of many generations that were before him, and if we do not find the footsteps of our Religion in those ancienter dayes, let the Papists be credited, and our mouthes stopped.

Martin

Martin Luther was borne at *Isleben* in *Saxony*, Anno Domini 1483. Hee was brought vp in the Vniuersitie first of *Magdeburg*, then of *Erford*, and afterwards at *Wittenburgh*, where at the age of 29 he commenced Doctor. At the first he was a Monke of the *Augustine* Order, and he beganne to distaste Popish religion about the yeare of our Lord 1516, by occasion of his looking into, first, the Pardons and Indulgences which Pope *Leo* the tenth set to sale in *Germany* by Frier *Tecellius*, and afterwards by prying into other stuffe of Popish superstitions: so that the time of his separation from the Church of *Rome* must be reckoned to be about the yere of our Lord, 1516, or 1517.

Maffeus lib. 20. Casp. peucer. l 5. Abbat Vsperg. Ioh. Sleidan. Martyrol. Anglic. p. 771, 772.

King *Henry* the eight shoke off the Popish yoake about the 25 yeare of his reigne, *viz. Anno Domini* 1534 Before which time he wrote against *Luther*, and was an earnest defender of the Papacy.

Chronic. Anglic. in vita Hen. 8. Statut. ann. regni 25. Acts and Monum. p. 963.

Before either of these two times, and whilst both *Henry* the eight and *Luther* were Papists, wee can produce professors of our Religion betweene the yeare of our Lord 1500 and 1516.

In *England*.

Doctors and learned men.

D. *Iohn Colet*, Deane of Paules, who was a great labourer for reformation in the Church, and in his Sermons bitterly inueighed against inhibition of Priests marriage, pilgrimages, and diuers other abuses in the popish Church: for which hee was much persecuted by *Richard Fitz-Iames*, Bishop of *London*. *Paret ex Registr. Fitz Erasm. ep. ad Iodoc. Ion.*

Gulielmus Lillius. Gulielm. Grocinus. Gulielm. Latimer. Thomas Lynacre.

Whole Congregations persecuted for it.

In the Diocesse of *Lincolne*, to the number of 437 persons. *Martyrol. p. 751, 752. &c.*

In *London* 68 persons. *p. 734. 745.*

Martyrs put to death for it.

VVill: Sweeting.
Iohn Brewster.
Iohn Browne.
Iokime Norman.
Iohn Stileman.
Thomas Man.
Robert Cosin. (ker
Christop. Shooma
Robert-

Robert Raue. *Iohn Serizener.*

In *France.*

Doctors and learned men.

Iacobus Pauanus.
Iohannes de Cadurco.
Laurentius Crucens. Patet ex Crisp. & paral.

Congregations.

Whole villages of them in the tract where the Alpes are ioyned with the Pyrenies. *Peir. de Soau. in hist. Concil. Trident. p. 3.*

Whole villages about *Merindol.* and the Countiy of *Prouence. Martyrol. p. 859.*

Martyrs.

Dionysius de Reaux.
Iacobus Pananus.
Bartholomaus Millen.
Henricus Poile.
Iohannes Chastellanus.

In *Germany.*

Doctors and learned men.

Leo Iuda.
Iohannes Oxlinus.
Vldericus Zuinglius.

Congregations.

Tigurines.	*Suicenses.*
Bernates.	*Vndernalii.*
Lucernates.	*Basilienses.*

Martyrol. p. 791.

Martyrs.

Petrus Spengler.
Volgangus Schurch.
Leonardus Heilar.
Wendelmuta Vidua.

In *Bohemia.*

There were diuers about this time professing the Protestants religion, who were by the Papists tearmed *Pycards, Calystini,* and *Subutraques. Pier: de Soau.* in his Historie of the Trent Councill, p. 3.

Before

Before this time, and before *Luther* was borne, there were professors of the Protestants Religion betweene the yeares of our Lord, 1450 and 1500.

In *England.*

Reynold Peacocke Bishop of *Chicheſter*, who publikely preached againſt the Pope, Fryers, tranſubſtantiation, and the whole leauen of popery. *Thomas Gaſgorgn. lib. de diſt. Theol. p.* 3.

Martyrs.

William Tilſworth. *Lawrence Gheſt.*
Thomas Barnard. *Babram.*
Iames Mordon.
Ioane Boughton Mother to the Lady *Young.* Acts and Monum. *in regn. Henric.* 7.

Perſecuted for the ſame.

Iohn Blomeſton.
Richard Hegham.
Robert Crowther.
Iohn Smith.
Roger Browne.
Thomas Butler.
Iohn Falkes.
Richard Hilmin.
Margery Goit.
With diuers others in *Kent, Couentrie* and *London. ibid. p.* 713, 714.

In *France.*

Philippus Comineas, a French Hiſtoriagrapher, who ſpared not to reproue the vices in Popery, and to extol thoſe who oppoſed the ſame. *Martyrol. p.* 672.

Iohannes Seleſtadienſis. Vide eius Epiſt. ad Maximil. Imper. contra Pontificios.

Antonius Mancinellus, who wrote an eloquent otation againſt the filthie life, and wicked manners of the Pope and his Clergy; and for that cauſe had his tongue and hands cut off by the commandement of the Pope. *Martyrol. p.* 674.

Charles the eight was at often defiance with the Pope. *Ibid. p.* 675.

In *Germany.*

The Germanes in generall exhibited their complaints againſt the Pope to the Emperor *Maximilian.* *Martyrol. p.* 672.

Rodulphus Agricola.
Pontanus.
Philippus Beroaldus.

Georgius Valla.
Iohannes Ostendorpius.
Doctor *Keiserspergius.*
Doctor *Andreas Proles. Ex Luc. Osiand. lib. 1. c. 8.*

Wesselus Groningensis wrote against popish penance, indulgences, purgatory, workes of supererrogation, abuses of the Masse, prayers for the dead, vowes, precepts of the Pope and Prelates, &c. Hee was a man so famous and notable for his great learning and good life, that hee was commonly called, *Lux mundi, The light of the world. Ex Noviomag. & Martyrol. p. 670.*

In *Bohemia.*

Georgius Pogiebrachius, Gouernor of that Kingdome vnder the young King *Ladislaus.*

Rochezana and diuers other Preachers more, of whose conformity with vs in Religion, and separation from the Church of *Rome*, wee may reade, *Cocl. lib. de Hus. & Martyrol. p. 662. Item ex Æne. Sylv. in Histor. Bohem.*

In *Italy.*

Iohannes Baptista Mantuanus.
Angelus Politianus.
Hermolaus Barbarus.
Iohannes Picus Mirandula.

This *Picus* Earle of *Mirandula*, being but a young man, went to *Rome*, and there set vp 90 conclusions to be disputed on, of which diuers were about the Sacrament, Iustification, &c. quite contrary to the tenent of the Church of *Rome*, for which hee was persecuted by the Pope and his Clergy. *Luc. Osiand. lib. 1. c. 8. Martyrol. p. 740.*

Hieronimus Sauanorola an Italian Monke, sorely inueighed against the corruption in Popery, maintained iustification by faith, that the communion ought to bee administred in both kinds; that indulgences and pardons of the Pope were of no effect; against auricular confession, and the Popes Supremacy; for which cause he with two more who taught and preached the same together with him, were hanged at *Florence*, and afterwards burnt to ashes. *Illiric. Catal. test. Martyrol. pag. 450.*

Before

Before that time there are to be found professors of the Protestant Religion, betweene the yeares 1400 & 1450.

In *England*.

THe name of *Lollards* about this time was commonly knowne in *England*: That they and wee doe agree in the substance of our Religion may appeare, *ex descript. sect. Lollard.*

William Bishop of *Norwich* complaineth, how the number of them did here encrease. *Martyrol. pag. 609.*

Martyrs.

Rich. Houerden. *John Claidon.*
John Goose. *Richard Turning.*
Paul Craw. *Sr John Oldcastle.*
William White. *Lord Cobham.*

Persecuted and put to penance *for that profession.*

John Burrell. *John Aberee.*
Thomas Moone. *John Middleton.*
John Finch. *John Waid.*
Nicholas Belward *Richard Clerke.*
Thomas Grimar. *Robert Beet.*
John Beuerley. *Richard Page.*
Thomas Pye. *John Warden.*
John Mendham. *John Kinget.*
Robert Shruing. *Thomas Albeck.*
John Terrie. *William Bates.*
Hugh Pie. *VVill: Osbourne.*
John Parker. *Robert Briggs.*
John Skilly. *VVilliam Marsh.*
John Cooper. (*cher.* *Iohn Goodwin.*
Bartholmew That- *Henry Bood.*
Thomas Iames. *Richard Horne.*
Alane Andrew. *Iohn Spire.*
William VVright. *Richard King*:
Richard Fletcher.

with diuers others, as wee may finde them named and recorded, *Martyrolog. pag. 608.*

In *France*.

Thomas Redonensis, a Frenchman by birth, came into *Italy* about the yeare 1433, and there seeing the corruptions of the Church of *Rome*, inueighed exceedingly against the same; preaching that the Church did lack reformation: that the *Popes* excommunication is not to bee feared, and diuers things to the like effect: for which he was persecuted by *Pope Eugenius*, and in the end degraded, and burnt at *Rome*. *Ex Antonin. 3. part. fol. 165.*

Nicholaus Clemangis an Archdeacon. *De annot. non soluend.*

In *Italy*.

Laurentius Valla, a Roman Patrician, & Cannon of S. *Iohn* of *Lateran.*

Ex eius tract. contra Eoenitit. Donat constat.

Petrus de Aliaco, Cardinall of *Cambray. Tract. de reform. eccles.*

Leonardus Aretinus. Ex eius libello in Hypocrit.

Nicholaus Pycennius an Italian Captaine. Ex *orat. Arelacens. in Concil. Basil.*

In *Germany*.

Antonius Cornelius Lynnichanus. Ex orat. ad cler. Colon. de lubricitat. sacerd.

Martyrs.

Henricus Grunfielder.
Henricus Ratgeber.
Iohannes Draendorfius.
Petrus Thoraw.

Matheus Hager: of whom, and the doctrine for which they suffered, we may reade, in *Bali. cent. & Martyrol. p. 614.*

In *Bohemia*.

Iohn Hus, Bachelor of Diuinity, maintained 45 Articles in *Prague*, against the Church of *Rome* (in effect the same that we doe) for which hee was called to the Councell of *Constance*; where for persisting therein he was condemned, and afterwards burnt. *Concil. Constant. & Choelaus Huff.*

Hierome of *Prague*, Mr of Arts, seconded *Iohn Hus*, in defence of the same doctrine, and followed him in martyrdome. *Cocl. ibid.*

54 Noblemen of *Morauia* wrote to the Councell of *Constance*, in defence of *Iohn Hus*, and *Hierome* of *Prague*, whose names, together with their Letter, are recorded, *Martyrol. p. 587.*

A great part of the Kingdome of *Bohemia* forsooke the *Pope*, & claue to the doctrine which they had learned from *Hus* and *Hierom. Coch. ibid.*

Zisca, a noble *Bohemian*, with a great multitude of associates, wage warre against the Papists, and throw Images and Idols out of their Churches, *Coch. ibid.*

Before

Before that time there may be seene professors of the Protestants Religion, betweene the yeares 1350 and 1400.

In *England*.

Roger VVimbleton, whose learned Sermon against diuers points of Popery, preached at *Pauls* Crosse, *Anno* 1389 is extant, *Martyrolog. pag.* 503.

Iohn VVickliffe, publique Reader of Diuinitie in the Vniuersitie of *Oxford*, a famous learned man, whose doctrine agreeing with ours, may bee seene in his propositions recorded, *Martyrol. pag.* 414.

This *VVickliffe* had many fauorites at that time, especially *Iohn* of *Gant*, and *Henry* Lord *Percie*; the one Duke of *Lancaster*, the other Marshall of *England*, *Ibid.*

The Vniuersitie of *Oxford*, *pag.* 408, and many in the Parliament, *Anno* 43 of *Edward* 3, did adhere vnto him. *Ibid.*

The Letters of King *Richard* the third, and the Acts of Parliament then declare that this doctrine was dayly preached in Churches and Churchyards, at which were present great multitudes of people. *Anno* 5. *Rich.* 2. *c.* 5.

Martyrs.

VVilliam Sautree.
Iohn Badbie.

Persecuted for the same *Doctrine.*

Philip Repington. *Walter Brute.*
Nicholas Hertford. *Iohn Ashton.*
William Thorpe. *Iohn Becket.*
Iohn Purvie. *Iohn Seynords.*
Iohn Edwards. *Dauid Cotray.*
William Swinderby, & diuers others. Act. & Mon. in *vit. Rich.* 2.

In *France*.

Gerardus a Deacon.
Henricus de Iota.
Henricus de Hassia, 140 of those who adhered to the doctrine of the *Albigenses*, were about this time put to death in the Prouince of *Narbone*, *Masse hist.*

A great number more about this time were burnt in *France* for the like cause, and were nicknamed, Publicans, Puritans, Paterines. *Houedom. hist. & Martyrol. pag.* 387.

In *Germany*.

Taulerus, a preacher of *Argentine*.

Iohannes Montziger Rector of the Vniuersitie of *Vlme*, who openly in the schooles, impugned the doctrine of Transubstantiation. *Martyrol. p.* 386.

Conradus Hager.

Rhider.

About the yeare of our Lord 1390, thirty six Citizens of *Mentz* were burnt for the doctrine of the *VValdenses*, and holding the *Pope* to be Antichrist, and relying vpon the Scriptures, and not vpon the traditions of the Church of *Rome*. *Brus. Anal. Et Martyrol. p.* 587.

In *Italy*.

Nicholas Orem, whose Sermon before the Pope and his Cardinals, *Anno* 1546, sauoureth of our doctrine. *Extat Martyrol. p.* 382.

Iohannes de Ganduno.

Andreas à Castro.

Dantes Florentinus.

Franciscus Petrarcha.

Iohannes de rupe Scissa.

Iohannes de Castellione.

Iohannes de Poliuco.

In *Bohemia*.

Matthias Parisiensis, a Bohemian by birth, about the yeare 1370 wrote a booke of Antichrist, proouing him already to bee come, and that the *Pope* is the same. *Martyrol. p.* 386.

Iacobus Milnensis.

Miletius.

The Vniuersitie of *Prague* in defence of *VVickliff*, *ibid.* 400.

Peter Paine, a Scholler of *VVickliffe*, came into *Bohemia*, & brought with him *VVickliffs* bookes which were in quantitie as great as Saint *Augustines* workes. *Histor de Hus. lib.* 1.

In *Spaine*.

Petrus de Corbaria.

Franciscus de Arenara. Floreleg.

Before

Before that time there may be seene professors of the Protestants Religion, betweene the yeares 1300 and 1350.

In *England*.

Armachanus, sometimes a Student in *Oxford*, afterward Bishop of *Armach*, and Primate of *Ireland*; who before Pope *Innocent* the 8 his Cardinals disputed nine conclusions against the Friers. *Wickliffe in Trid.* Besides that, hee contested against diuers other abuses in the Popish Church. *Martyrol. p.* 378 for which he sustained diuers troubles, by meanes of the *Pope* and his Cardinals. *Martyrol. page* 375.

That there were diuers others about this time of that Religion here in *England*, may appeare out of a book then compiled and entituled, *The complaint of the Ploughman. Extat. Martyrol. p.* 366.

In *France*.

Philip the French King wrote a Letter of defiance against *Boniface* the 8. *Nichol. Triuet.*

William Nagaretta.

William Plesiano, in the French Kings name solemnly protested against the *Pope*. *Martyr. p.* 314.

The Nobles, Prelates, and Parliament of *France* censure the abuses of the Papacy, *ibid. p.* 315. 318. 324.

Rudo Duke of *Bourgundy* about the yeare 1348, dissuadeth the French King from permitting in his Realme the Popes Decrees and Decretals, whose sage counsell then giuen, as yet remaineth among the French Kings Records. *Testatur Carol. Molinaus.*

In *Germany*.

Gulielmus Ockam about the yeare 1326 wrote in defence of the Emperour *Ludouicus* against the *Pope*, who wrote also diuers other Books in which he confuteth the vsurped Supremacie of the *Pope*, and entring into mention of the *Popes* Decrees extrauagant, declareth how little regard is to bee giuen thereto. *Iohn Sleid. lib.* 4.

Vlricus Hangenor, Treasurer to the Emperor *Ludouicus* publiquely opposed himselfe against the *Popes* proceedings. *Martyrol. p* 358.

Gregorius Ariminensis about the yeare of our Lord 1346, maintained the same doctrine of grace and free will, which the Protestants at this day doe, and dissented from the Papists, and Sophisters, counting them worse then *Pelagians*. *Ex Trithemio.*

Petrus de Bruis who laid the Axe

to the root of Popery, and in ſet-Treatiſes oppoſed moſt of his documents. *Pap. Meſſ.* in *Bonif.*

Luitpoldus.

Andreas Landenſis.

In *Italy.*

Marſilius Patauinus, in his booke entituled, *Defenſor pacis*, held theſe concluſions. 1, That the *Pope* hath none authority ouer other Biſhops, much leſſe ouer the Emperour. 2, That the Word of God ought to bee iudge in cauſes Eccleſiaſticall. 3, The Clergie and Pope ought to be ſubiect to Magiſtrates. 4, That Chriſt is the head of the Church, and that hee neuer appointed any *Pope* to be his general Vicar. 5, That the mariage of Prieſts is lawfull. 6, That S. *Peter* was neuer at *Rome*. 7, That the Clergie of *Rome* is a den of theeues. 8, That the Popes doctrine leadeth to eternall damnation. *Defenſ. pac.*

Aligerius.

Andreas de Caſtro.

Iohannes Rochetaylada (Henrici de Erford nameth him *Haybalus)* preached openly that the Church of *Rome* was the whore of *Babylon*, and the Pope with his Cardinals to bee the very Antichriſt. And being for the ſame brought before the Popes face, conſtantly did perſeuere in the ſame, ſaying, that hee was commanded by God to publiſh the ſame. *Froyſard. Volum.* 1. *chap.* 211. & *Martyrol. pag.* 360.

Before

Before that time there may bee seene professors of the Protestants Religion, betweene the yeares 1250 & 1300.

In *England*.

PEter the sonne of *Cassiodore* wrote a zealous Epistle to the Church of *England*, dehorting it from the tyranny of the Church of *Rome*. *Ex vetust. Chron. Alban. extat. Martyrol.* 323.

The Popes inhibition was despised in *England*, *Anno Domini* 1294.

Diuers also about this time were accused here in *England* for adhering to the opinion of the *Waldenses*. *Turris Lond. in record. reconcil. inter regem & Baron.*

In *Germany*.

Gulielmus Altissiodorensis, an ancient Schoolman, in whose summes many points of popish doctrine are strongly opposed and confuted. *Naucler. vol. 2. Gen. 45.*

Iohannes Semeca, Prouost of *Halberstat*, was about this time excommunicated, and depriued of his office, for resisting Pope *Clement* the fourth, gathering certain exactions in *Germanie*, who therefore appealed from the Pope to a generall Councell, and had many great fauourers of his side. *Martyrol. pag.* 287.

In *France*.

Gulielmus de S. Amore, Master in *Paris*, and chiefe ruler in that Vniuersitie, hee wrote a booke *de periculis Ecclesiæ*, wherein he maintaineth 39 conclusions against the Papists; but especially against the Friers. *Magdeb. cent.* 13. c. 5.

Robertus Gallus, borne of a Noble parentage, about the yeare 1290, wrote diuers propheſies against the Pope & church of *Rome*, in a booke of visions. In the first Chap. whereof hee painteth forth the Pope like an Idol. In the twelfth Chapter like a Serpent. In the thirteenth, he resembleth the state of the Church of *Rome* to a body, whose head is dry, leane, and withered like a logge of wood. In another place, hee compareth the Schoole-men in their subtill questions and distinctions to a man, who hauing fine Manchet bread, and pure Wine set before him, doth not-

withstanding chuse rather to gnaw vpon an hard and flinty stone. *Martyrol. pag.* 292.

In *Italy*.

Petrus Iohannes, a *Minorite*, about the yeare 1290, taught and maintained many things against the Pope, prouing that he was Antichrist: and the Synagogue of *Rome*, the great whore of *Babylon*. *Nichol. Emer. in lib. inquisit.*

In *Spaine*.

Arnoldus de Villa noua, a Spaniard by birth, about the yeare 1252 was by the *Pope* condemned for an Hereticke, because hee wrote against the corruptions of the Romish Church; his preaching was to this effect. First, that the *Pope* and his Clergie seduce the world, like Satan, from the truth of Christ. Secondly, Faith (as the Papists require it) is no better then the Deuils faith. Thirdly, that the *Pope* leadeth men to Hell. Fourthly, that Cloisterers are void of charitie. Fiftly, that Masses are not to be celebrated, and that they ought not to sacrifice for the dead, with many other propositions to the like effect. *Magdeb. cent.* 13. *c.* 5. *Hosiad. cent.* 13. *c.* 10.

Before

Before that time there may be seene professors of the Protestants Religion betweene the yeares 1200 and 1250

In *England.*

RObert *Grosthead* Bishop of Lincolne, a man of great learning and godlinesse, who liued in the daies of Pope *Innocentius* the fourth, and constantly resisted his vnlawfull demands, as by name, the inuesting of a young Italian boy whom the Pope had recommended vnto him, to be admitted into the next vacant Prebend in his Diocesse: for his sharp reprouing the Pope of Rome, and powerful preaching against the corruptions in that Sea, hee was commonly called *Malleus Romanorum, The Hammer of the Romanes*: for his courage and doctrine, the Pope was much incensed against him, and sware that he would hurle him downe to such a confusion, that he should be made a gazing stocke to all the world: notwithstanding all which, this good Bishop died peaceably. And when as after his death the Pope would haue cast his bones out of Christian buriall, in the night following the said Bishop seemed in a vision to appeare before him, and smiting him with his Crozier-staffe on his right side, with a sterne looke and terrible voice to say vnto him, *O thou scurvie, lazy, bald, doting Pope, hast thou purposed to cast my bones out of the Church? God will not suffer thee to preuaile: woe to thee that despisest, for thou shalt be despised.* And so seeming to depart, the Pope was found the next morning in a manner halfe dead. *Math. Paris. & Martyrol. p. 295, 296.*

In *France.*

Laurentius Anglicus, an Englishman borne, but Student in Paris, & of prime esteeme in that Vniuersity, wrote against the Pope, affirming that in him and his Prelates Antichrist was already come. *Martyrol. p. 292.*

Almaricus a Doctor of Paris, was burnt for withstanding altars, images, inuocation of Saints, transubstantiation. *Car. Chron. 1202.*

In *Sweden.*

About the yeare of our Lord 1240 there were in Sweden many Preachers who in their Sermons inueyed against the Pope, affirming the

Pope and his Bishops to bee hereticks and Symoniacks, and that popish priests were meere seducers, that the Popes curse was not to bee dreaded, and his indulgences were meere fopperies. *Ex Chronic. Abbat. Vsperg. Crantz. lib. 8. c. 10.*

In *Germany*.

Frederick the second resisted the Popes vsurpations, exiled his authoritie out of Germany, and fought against him prosperously. *Mat. Paris. p. 71.*

Sygefridus Seginoburgensis, Rudicenus Rhatenicensis, Conradus Frisingensis, Bishops of Boiora ioyne with the Emperour against the Pope. *Auent. lib. 5.*

Euarardus Inuanensis an Archbishop in Germany spake thus of the Pope in an Assembly of Bishops at Regenspurg: *He vnder the colour of religion layeth the foundatiõ of the kingdome of Antichrist: These priests of Babylon will reigne alone, they can endure no equall, they will neuer rest vntill they haue trampled all things vnder their feet: he sitteth in the Temple of God, and is exalted aboue all that is worshipped. Thus doth that child of perdition (whom they vse to call Antichrist) in whose forehead is written the name of blasphemy, I am a god, and cannot erre. Auent. lib. 7. p. 546.*

Before

Before that time there may be seene professors of the Protestants Religion betweene the yeares 1150 and 1200.

In *England.*

Gerhardus and *Dulcinus Nauarrensis* about this time preached against the Church of Rome, defending and maintaining, first, That prayer was not more holy in one place then another: secondly, That the Pope was Antichrist, and Rome the very Whoore of Babylon prefigured in the Apocalyps. These two about the yeare 1158 brought 30 other of their own opinion with them ouer into England, who by the commandement of the King & Prelates, were burnt in the forehead, & so driuen out of the Realm. *Rob. Gisburn. Illiricus* saith they were afterwards slaine by the Pope. *Illir. Catol. Martyrol. p.* 83.

In *France.*

The *Waldenses* or *Pauperes de Lugduno*, so called from one *Waldus* a man of great substance in the City of Lyons, who about the yeare 1160 taking occasion by the sudden death of one with whom hee was walking, beganne with a carefull studie to reforme his life, and to this end studied the Scriptures diligently, and taught the true knowledge of Gods word to as many as resorted vnto him. In short space the number of those who ioyned with him came to thousands, who were dispersed abroad into diuers parts of the world: These were miserably persecuted by the Pope and his faction. *Hist. de Waldens.*

Raymund Earle of Tholouse for taking part with them was wrongfully vexed and disinherited by the Pope. *Mat. Paris.*

In *France.*

The Religion of the Waldenses.

1 They held that the Pope is not greater then another Bishop.

2 That there is no purgatory.

3 That it is in vaine to pray for the dead.

4 That Masses for the dead are the inuentions of couetous priests.

5 The

5 That images, hallowing of waters, and other creatures, are superstitious.

6 That the word of God should be truly preached vnto all men.

7 That Fryers shrift, and the vse of the oile in Baptisme, are the inuentions of men.

8 They contemned the Masse, & all that appertained to it.

9 They misliked the single life of votaries, and the distinction of daies and meats.

10 They defended the reading of Scripture by the Laitie.

11 They had but two sacraments.

12 That the Communion should be administred in both kinds. *Nauc. vol. 2. g. 900.*

Hildebertus Archbishop of Tours about this time taxed the pride of the Pope, and being an excellent Poet, made this distich of Rome:

Vrbs felix, si vel dominis vrbs illa careret,
Vel dominis esset turpe carere fide.

Happy would this City be,
If wanting lords her selfe were free,
Or hauing Lords in dignitie,
These wanted not true honesty.

In *Germany*.

Fredericke Barbarossa the Emperour, about the yeare 1150 opposed himselfe against the Pope, forbidding appeales to Rome, & the comming of Legates from thence into Germany, and other trickes of the papall pride. A great part of Germanie tooke part with him. *Naucl. vol. 2. p. 836. gen. 39.*

In *Constantinople*.

About this time, *Anselme* Bishop of Haremburg, being sent from *Lotharius* to *Calo Iohannes* Emperor of Constãtinople, among other things he disputed much of the supremacy of the Romane Bishop, *Nichetes* Bishop of Nicodemia excellently contested against him, and confuted his arguments, maintaining that the pride of the Romish Church was the cause of so many schismes and heresies which were then abroad in the world. *Ext. in Naucl. vol. 2. p. 900 & in Patr. Sympf. hist. of the Church. p. 433.*

Before

Before that time there may bee seene professors of the *Protestants* Religion betweene the yeeres 1100. and 1150.

In *England.*

THeobald Archbishop of *Canterbury* with the Prelates of *England*, in a Councell held at *London, anno* 16. *Regni Stephani regis*, decreed that Bishops should liue more discreetly; that Priests should not bee Rulers ouer worldly matters, that they should teach their flockes more diligently, and that the people should read the Scriptures, and learne the Lords Prayer, & the Creed in English. *Malsmb. Chron.*

King *Henry* the first, and his Nobles, were euen at the point to forsake the *Romish* Church, *Patet ex Epist. Anselm. ad Pascal. Pap. & Martyrol. pag.* 177.

Liucolniensis gaue this description of a Frier; *A Frier is a dead Carkasse risen out of his Graue, wrap'd in a winding-sheet, and carried among men by the Diuell.* Wichleif. *in Trialog. lib.* 4. *cap.* 26. *pag.* 143.

In *Almaine.*

HIldegard a Nunne and a Propheteſſe, liuing about the yeere 1146. most bitterly reprehended the abhominable life of the Pope and his Clergie, inueighing against the greedie subtill proceeding of Friers; denouncing woe vnto those who suffer themselues to be seduced by them, and foretelling the horrible destruction of the Church of *Rome. Histor. Iornal. & Martyrol. p.* 182. & 237.

In *France.*

BErnard Abbot of *Cluxaval* born in *Burgundy*, liued about this time, who although (liuing in a most corrupt age) hee was exceeding superstitious in some points, yet freely reproued diuers corruptions then comming on, hee is cleare with vs against the conceipt of the

the Virgin *Maries* Conception free from sinne, as appeareth, *Ex Epist.* 179. *ad Cam. Lugdon.* Against Merites, *Ser.* 1. *de Annunciat.* Against Iustification by workes, *Serm.* 22. *in Cantic.* Against Free will, *Lib. de Grana. & lib. Arb.* Against the seuenfold number of Sacraments. *Ser.* 1. *de cœn. Dom* Against the vncertaintie of Saluation. *Epist.* 107. Against the Popes Greatnesse in Temporalities. *Lib.* 2. *consid. ad Eugen.* Also hee admonished Count *Theobald*, who bestowed great matters in building of Abbies and Churches, that he should rather support them which are of the household of Faith, and bee carefull to build the euerlasting Tabernacle. *Epist.* 107.

In *Flanders.*

ABout this time was one burnt in *Antwerp*, for Preaching against the reall presence in the Sacrament. *Massan. Chron. lib.* 16. *anno* 1124.

In *Germanie.*

HEnry the fifth Emperor, against *Paschalis* then Pope, maintayned his owne right of making Bishops, and other Priuiledges that belonged to his Ancestors, which the Pope vsurped. *Nauder. vol.* 2. *p.* 807. *Segon. anno* 1111.

In *Italie.*

Arnulphus an eloquent Preacher came to *Rome* about this time, and in his Preaching reproues the vicious life of the Popish Clergie; hee is supposed to bee the Author of the Booke called *Opus Tripartitum*, which containeth a great complaint of the enormities and abuses in the Church, of the number of their Holidayes, of the curious singing in Cathedrall Churches, of the rabble of begging Friers, of the vnchast voluptuous behauiour of Churchmen; and finally, wisheth reformation to begin at the Sanctuary; for the which the hatred of the Pope and his Clergie was so much incensed against him, that they layd priuie wait for him, tooke him and drowned him. *Martyrol. pag.* 181. *Sabellius* and *Platina*, say they hanged him. *Platin. in vit. Honor.* 2.

Before

Before that time there may bee seene professors of the *Protestants* Religion, betweene the yeares, 1050. and 1100.

In *England.*

ABout this time (saith *Mathew Paris*) The King of *England* fauored not much the See of *Rome*, becauſe of their impudent and vnſatiable exactions, neither would he ſuffer any of his Subiects to goe to *Rome*, alledging theſe wordes in the Author thus expreſſed, *Quod Petri non inhærent veſtigijs, præmijs inhiantes, non eius poteſtatem retinent, cuius ſanctitatem probantur non imitari. Math. Pariſ.*

In *France.*

BErengarius Archdeacon of *Angeow*, about the yeare 1060. withſtood the Doctrine of Tranſubſtantiation newly hatched in the Councell of *Lateran*. And although by the violence of the Pope and his Clergie hee was driuen to recantation, yet after his Death many adhered to his opinion. *Malſmb.*

In *Germanie.*

HEnry the third Emperour, withſtood *Hildebrand* the Pope and his vſurped Supremacie. *Sigeb. Chron. In anno* 1077.

Walenam Biſhop of *Mergburg. Merian. Scot.*

Sigefridus Archbiſhop of *Mentz. Martyrol. pag.* 161.

The Councell of *Wormes. Aventin. Anal. lib.* 5.

The Councell of *Brixia* about the yeare 1083. pronounced the Pope to bee depoſed, and withdrew themſelues from his Authoritie. *Abbas vſb. & Martyrol. pag.* 164.

In *Italie*.

NIcetus an *Italian* Abbot.
Benno. *Iohannes.*
Vgobaldus. *Petrus.*
Leo. *Natro.*
Theodinus. Cardinals, with diuers other Bishops & Priests of *Italie*, forsooke the Pope, and adhered to the Emperour. *Auent. Anal. lib. 5.*

Sygebert, a Chronicle writer of those times, taxeth the Popes Excommunication of Princes and absoluing their Subiects from obedience, of nouelrie and heresie. *Sygeb. in anno* 1088.

And thus (through Gods assistance) wee haue traced out the footsteps of the *Protestants* Religion from *Luther* to *Berengarius*, from the dayes of *Henry* the eight, vnto the comming in of King *William* the Conqueror. And wee haue found a cloud of witnesses in *England*, *France*, *Germanie*, *Italie*, *Spaine*, *Bohemia*, and diuers other Countries, for the space almost of Fiue hundred yeeres successiuely professing and maintayning the same, whereby wee may plainly see that our Religion was long before *Luther*, and that they were not all *Papists* that liued in the Christian world, before *Luthers* dayes, as the *Papists* foolishly doe traduce. Now let vs follow the same tract a little higher, and make enquirie whether we may not finde the same in the Elder dayes, and in the yeares of former Generations, euen to the time in which *Poperie* first began, and before the hatching of the same; which (by the like assistance of Almighty God) I doubt not to performe in that which followeth.

But now for a while in the next ensuing Centuries, we shall, I confesse, behold the Church of Christ, like the Sunne obscured in a cloud; *Popery* being about this time in the height of her Pride, *When the Kings of the earth gaue their power and strength vnto the Beast, and the Nations were drunken with the Cup of that Babilonish Strumpet.* Besides, that (euen as our Aduersaries themselues acknowledge) those times were barren and obscure times, because there were few good Writers in those times which did Record the occurrents of the times; And therefore there cannot be expected so large Catologue in these, as wee haue

Reuel. 17. 2. 14.

haue, either in the dayes before, or in these latter Times. Yet blessed be the name of the Lord, he hath not left himselfe without witnesse, euen in these most obscure times, But there we may meet with diuers, who followed the same way, and professed the same Truth, which we *Protestants* now doe, as may appeare by the Induction following.

Betweene the yeares 1000. and 1050.

In England.

Marianus Scotus an Historiographer, who liued in the daies of King *Edward* the Confessor, and spared not in his writings to reproue the practise of Papists in those daies. *Marian. Scot. hist. & Martyrol p.* 149.

Vnder the raigne of King *Canutus* (although superstition did in this land wonderfully abound, yet diuers points of the Protestants religion, as Iustification by Faith, obedience in all sorts of people to Magistrates, in the same manner as we now hold them, was then professed, as may appeare by *Canutus* his Lawes, *Martyrol p.* 148. *& ex Iornal. hist.*

In *France*.

Luthericus an Archbishop in *France*, about this time denied the reall presence in the Sacrament. *Baron: Ann.* 1004. *n.* 5.

Glaber Rodulphus wrote, how that the Bishop of *Rome* should haue nothing to doe in another mans Dioceese. The which he also saith was the opinion of all the French Prelats. *Hesp. lib.* 2. *c.* 9. *Quem refert Baronius.*

In *Germanie*.

Rodulphus Ardens Preached against the popish opinion of Merits, as appeareth out of his *Homilie, Dominic. in Septuagint:* and in his 1. *Hom. in Dominic Trin.*

The same *Rodulphus Ardens* also taught, that there is no abilitie in vs to keepe the Law, As may appeare out of his 2. *Hom. in* 18. *dom. Trinit.*

Betweene the yeares 950. and 1000.

In *England*.

The Cleargie of *England* in a Councell held, 975. withstood *Dunstans* prohibition of Priests Marriage, *Hen. lib.* 5.

Fatholdus (whom some call *Ethereredus*) a learned man of *Scotland* so euidently by Scriptures and Fathers proued, that Marriage was lawfull to men in spirituall offices, that *Dunstans* Miracle was reputed an illusion of the Deuill, *Hist. Magdeb. cent.* 10. *c.* 9.

Ælfricus Archbishop of *Canterburie* about the yeare 996. wrote an Epistle to *Wolsine* Bishop of *Shirburne* against the housling of the Sacrament; And another Epistle to *Wolstan* Archbishop of *Yorke* against Transubstantiation. Which with a Sermon of his in the Saxon tongue are extant. *Martyrol. p.* 1040. 1401. 1042.

In *France*.

Fulco Archbishop of *Rhemes* vttering his minde freely in a Councell held at *Rhemes* vnder the Raigne of *Carolus Simplex*, against the abuses of the Court of *Rome*, and for seeking reformation of the Church, was slaine in that Counsell by *Vinemarus*. *Ex Rhem. Concil.*

Luitprandus a famous Historiographer, in the daies of *Otho* the 1. wrote against the Pope. *Epist. Luitpr. ad Reginomundus Episc. Hisp.*

In *Germanie*.

Otho the Great Deposed Pope *Iohn* the 13. and assumed into his owne hands the nomination and making of Popes, which was a manifest resistance against the growth of the primacie. *Sigon. lib.* 7. *ann.* 953.

Theophilact

Theophilact is thought to haue liued about this time, he was Bishop of *Bulgaria*, and wrote Greeke Commentaries vpon the Euangelists, &c. He said *Antichrist* should spring in the decay of the Roman Empire; and of Marriage, that it was honourable, and a step to the Chaire of a Bishop. *Theophilact.*

Betweene the yeares 900. and 950.

In *England.*

The English Clergie about this time were very peremptorie against the Reall presence. *Osbern. in vit. St. Oden. Martyrol. p. 1039.*

The Lawes of King *Athelstan*, and of King *Edward* the Elder, doe plainely shew, that the Kings of *England* at that time gouerned as well in causes Ecclesiasticall as ciuill. *Extract. è legibus. Rex Athelst. Martyrol. p. 1039.*

In *France.*

Reynerus confesseth, that about this time there were in *France* diuers of the Predecessors of the *Abbigenses*, which euen in those daies held their opinions, *Illyr. tom. 2. f. 5. p. 1488.*

In *Germanie.*

The booke entituled *Fasciculus temporum* complaineth of the manifold abuses which about this time were in the Church of *Rome*, which caused diuers of the Germans to write, and to inueigh against the same, *Fasc. temp. p. 68.*

Betweene

Betweene the yeares 850. and 900.

In *England.*

KIng *Alfred* caused the Psalter and diuers other parcels of holy Scripture to be translated into the Englisch tongue, that the Englisch might be the better acquainted with the same. *Gulielm. de Regiby. Angl.*

Iohannes Scotus a great learned man was famous about this time, he wrote a Booke περὶ φυσικῶν διαιρεσεων, and an other *De corpore & sanguine Domini*, for the which, and other of his Positions contrarie to the opinion of the popish Church, he was accused of the Pope for an Hereticke, and at the last was murthered. *Iornal. c.* 171. *Martyrol. p.* 130.

Noetus and *Werefrithus* at the same time here in *England* were of the same opinions. *Ibid.*

In *Germanie.*

Huldericke Bishop of *Ausburgh* about the yeare 867. wrote an Epistle to Pope *Nicholas* the 1. prouing by substantiall reasons, that Priests ought not to bee restrained from Marriage, *Ex tat hac Epist. Martyrol. p.* 125. *Illyric. in Catal. Meminit etiam huius Epistolæ Æneas Siluius in sua perigr, & Germaniæ descriptione.*

The Bishop of *Rauenna* also about this time wrote against the Supremacie of the Bishp of *Rome. Anast. in vit. Nich.*

In *Constantinople.*

Michael the Emperour, and *Photius* the Patriarch of *Constantinople* stoutly resisted the Popes supremacie, in opposition of whom the Embassadors of Pope *Adrian* the 2. came to *Constantinople*, where a Councell being gathered by *Basilius* against *Photius*, great policie was vsed in that Councell, to haue all things framed to the content of the Romish Bishop, *Michael* was slaine,

Photius

Photius deposed, and to his place *Taratius* a great defender of the adoration of Images is preferred. *Ex epist. Nich. ann. Mich. Anastas. in vit. Nich.* 1.

Betweene the yeares 800. and 850.

In *England.*

Iohn Mailros.
Claudius Clemens.

Two learned men of *Scotlan* sent by King *Achaius* to *Charles* King of *France*, and the first professors of Learning in the Vniuersity founded in *Paris*; These two were much disliked by the Prelates of the Romish Church, because they would not assent to all the superstitions of that Church in an age so miserably deformed. *Patrick. Sympf. hist* of the *Ch.* 2. Booke. *cent.* 8. *p.* 386.

In *France.*

Claudius Bishop of *Tours* oppposed himselfe against the adoration of Images, Inuocation of Saints, Pilgrimage, &c. *Ionas Aurel. de Cult: Imag.*

Albertus Ballus a Bishop in *France* was Excommunicated by Pope *Zacharie*, because hee held diuers things contrary to the Romish superstitions. *Hist. Magd. cent.* 8. *cap.* 10.

In *Germanie.*

Lotharius the Emperour reduced the Pope to the obedience of the Empire, and sent three Arch-Bishops, twenty Bishops, and diuers noble men to *Rome*, who disputed against the Pope and confuted him. *Anastas. vit. Pont: in Serg.* 2.

Betweene the yeares 750. and 800.

Bertram that famous learned man, very skilfull in the Scriptures, and of a life vnblamable, as *Trithemius* testifieth of him, wrote a Booke about this time against Transubstantiation, which booke is now extant. *Trithem. Catul. script.*

Alcuinus and the Bishops of *England* wrote an Epistle substantially grounded out of holy Scripture about this time to the French King against setting vp of Images and other popish practises. *Continuatio Bedæ in ann. 792.*

In *Germanie*.

Charles the great assembled a Counsell at *Franckeford* about the yeare 794. wherein was condemned the worshipping of Images. *Concil. Fr.*

The same *Charles* also caused a booke to be made against the 2. *Nicene* Counsell (where the worshipping of Images was decreed) with another set forth by *Ludouicus* his Son to the same effect; Both which are to bee seene at this day. *Rhegino. Chron. 2.*

In *Constantinople*.

In the yeare of our Lord 755. and in the 13. yeare of the Raigne of *Constantinus Copronymus* a generall Councell of 338. Bishops were assembled at *Constantinople*, in which Councell the worshipping of Images is condemned, and the placing of them in Oratories and Temples was forbidden. *Zonar. Tem. 3. p. 88.*

Betweene the yeares 700. and 750.

In *England*.

Beda translated *St. Iohns* Gospel into English. *Malmsb.*

Adelbartus.
Clemens.

These two here in *England* about this time preached against

against the Popes Supremacie, Traditions, Images, Purgatorie, Masses for the dead, and in defence of Priests marriage. *Illyr. Catal. test. tom.* 1. *p.*633.

In *Constantinople.*

Philipicus.
Leo Isaurus.
Two Emperours of *Constantinople* opposed themselues against the Popes supremacie, and the worshipping of Images. *Zon. tom.* 3.*p.*84.

Betweene the yeares 650. and 700.

In *England.*

Aidan.
Finian.
Coleman, Three Scottish Bishops. Also,
Cutbertus.
Iurummanus.
Cedda.
Wilfridus, of whom it is testified, that they gaue themselues wholly to the preaching of the word, and followed that life which they preached, giuing good example to others; that they abhorred the papall pompe, and had many bitter controuersies with the Court of *Rome*, *Bed. lib.* 2.23. & *lib.* 4.*c.*3. *Martyrol.p.*110.

In *Constantinople.*

About the yeare 681. and in the 12. yeare of *Constantius Pogonatus*, a generall Counsell was held at *Constantinople*, where was disanulled the Doctrine of the Church of *Rome*, concerning prohibition of Marriage to men in spirituall offices, as also it was ordained, that the Patriarch of *Constantinople* should bee equall in authority with the Pope of *Rome*. *Sext. Synod. Can.* 13. Also it was forbidden to make the holy Ghost in likenesse of a Doue. *Caxanc. in can.* 82.

In *Portugall.*

In the Councell of *Bracara* there held about this time, the Cup was appointed to bee ministred to the Laietie, as well as the Bread in the Administration of the Sacrament, against the practise of some who then vsed to dip the Bread, and so to giue it, which was one beginning of the halfe Communion. *Concil. Bracaz.* 3. 1.

Betweene the yeares 600. and 650.

In *England.*

Mellitus.
Brockmaile.

1100. Monkes of *Bangor* (not Monkes after the Popish order, but liuing by the sweat of their browes, and labour of their owne hands) who were miserably slaine, because they withstood the proceedings of *Austin* the Monke, who from the Pope was sent ouer into *England. Polychus*, 20. *Martyrol. p.* 107.

In *France.*

Serenus Bishop of *Marsils* in *France* about this time opposed the popish bringing in of *Images* into the Churches, and brake downe all the Images that that were set vp in his Dioceese, *Alphons. v. Imago.*

In *Greece.*

The whole Greeke Church complained at *Phocas*, when first he gaue the Supremacie to *Boniface. Plat. Bonif.* 3.

Gregorie Bishop of *Rome*, no lesse contesting against that Supremacie, taxing the desire thereof as a Character of Antichrist, *Greg. Epist.* 32. 34. 38. 39.

Thus

Thus haue we traced the foot-steps of the Protestant Church 400. yeares and vpward before the Conquest of *England* by *William* Duke of *Normandy*, a thousand yeares before *Luthers* time, or the daies of *Henry* the eight; and haue found our Religion professed and maintained by diuers persons, and in sundrie places, not only here in *England*, but also in most parts of Christendome, euen to the time when Poperie began to shew it selfe in her colours in the daies of *Boniface* the 3. of that name Bishop of *Rome*, and *Phocas* the Emperour. At what time as that mysterie of iniquitie, which began to worke in the Apostles dayes, did gather head, and display it selfe; how easie it will bee for vs to deriue the succession hereof from an higher discent, and to shew the continuance thereof from the Apostles time, shall hereafter be made manifest. In the meane while, we will for a while looke backe vnto our pope-Catholike Aduersaries, and finde out their starting holes, by examining what they obiect or can except against the Catalogue before recited, and see what colour they haue to set vpon their false suggestion which they buzze into the eares of their proselites, *that our Religion was not heard of before* Luthers *time*, when we haue such a cloude of Witnesses of our side, as already hath beene produced.

2 Thes. 2.7.

Their first cauill is against the smalnesse of the number; *Admit* (say they) *that there haue beene in the daies of old, some that haue leaned to diuers of these heretical propositions of the Protestants, and haue opposed themselues against the doctrine of the Romish Church, (as there hath beene scarce any peece or Article of the Roman faith,*

Genebrard. Chr. lib. 4.

Brist. præfat. in motiu.

faith, but by one or other, first or last, it hath beene called in question,) yet (as *Andrew* said of the fiue Barly Loaues and two small Fishes, which were to bee deuided among fiue thousand hungry people, *Ioh. 6. 9. What are these among so many?* so say they? *What are these few? this little handfull of Protestants in regard of whole Countries Kingdomes, and Nations throughout all the world, who haue embraced the Catholike faith of the Church of Rome, and adhered to that sea? or how can so small a number make a visible Church?*

Iohn 6.9.

Bellarm. lib. 4. de Eccles. c. 8. Rhem. in Act. 11 §. 4.

To this we answer, 1. That number or multitude is no true marke or note of a Church; for if Truth should be measured by the opinion or practise of the multitude; Then *Iesabels* Church should bee better then the Church of which *Elias* was, for *Baals* Prophets were 450. fed at *Iesabels* Table, when as *Elias* (as farre as hee could see) was left himselfe alone, Then should the Pagan religion bee better then that in *Israel* which was but an handfull in regard of the rest of the world; Then should Turkisme bee better then the Christian religion, for that at this day hath greater number that follow it then this. And so the Turke should be better then the Pope, Mahumetisme more to be commended then Poperie, because the ones Dominion is larger in extent then the other, and that hath more Proselites then this: But our Blessed Sauiour himselfe preuenteth that obiection, when he calleth his flocke, *Pusillum gregem, A little flocke*, Luk. 12. 13. and againe telleth vs. *Mat. 7. 13. that wide is the gate and broad thei way that leadeth to destruction, and many there bee which goe in thereat; but straight is the gate, and narrow the way which leadeth*

1 King. 18. 19.

Psal. 76. 1. 2. Psal. 147. 19. 20.

Luk. 12. 31. Math. 7. 13.

vnto

vnto life, and few there bee that finde it.

2. It is no wonder that in these times of persecution of the Church of Christ by the See of *Rome*, the number of true professors was so small; for these were the daies and times, *when this woman fled into the wildernesse*, when the greatest part of the Christian world, both *small and great, rich and poore, bond and free, were compelled to receaue the marke of the Beast, and no man could buy or sell, saue hee that had the marke or the name of the beast, or the number of his name*; By reason whereof the number of this faithfull flocke of Christ was much diminished and obscured; which is the cause why the professors of our Religion in those times, being driuen from place to place, and persecuted by Antichristian tyrannie; Their names, the places of their abode, and other circumstances, whereby their memories should haue beene preserued, could not so easily be made knowne vnto vs. Reuel. 12. 5. 6. Reuel. 13. 16, 17.

3. As the true Church may sometimes bee more secret and hidden, yea reduced to a very small number, as already hath beene declared, so that number, be it neuer so small, that company be they neuer so few (professing the Truth aright, and hauing the right markes of the Church) may be a true Church, *where two or three* (saith our blessed Sauiour) *are gathered together in my name, there am I in the middest of them. Mat.* 18. 20. Whereupon *Tertullian* inferreth, *Where three are that sincerely professe the truth, there is a Church*; And *Augustin* saith, *The Church sometimes was only in the house of* Noah, *sometimes in Abrahams family only, sometimes in Lot and his house.* And the Papists themselues doe acknowledge, that at the time of Math. 18. 20. *Tertul. exhort. ad Castital. Augustin. Enarr. in psal. 128 Durand. lib. 6. 72. v. 25.*

our

our Sauiours Passion the true *Faith* remayned onely in the Virgin *Mary*.

4. Neither haue I (in the Catologue before recited) set downe all that either liued or are recorded in the seuerall Ages aboue mentioned, but onely a few in stead of many; by which few it may bee easily gathered that there were many more of them, for such Learned, such eminent men, when they shew foorth themselues, could not want partakers, howsoeuer the oppression and Tyrannie of the aduerse partie did keepe them vnder. Neither are there so few who haue already beene named, if wee rightly cast the account; In some of these Centuries and halfe Centuries (I confesse) there appeare more, in some lesse, as the cloud of Popish ignorance or persecution did thicken or lessen; as sometimes amounting to hundreds, at other times to thousands, as may appeare by that which already hath been alledged. And this (if wee had no more witnesses to preduce) were enough for answer vnto their demand, who require vs to shew any that professed our Religion before the dayes of *Martin Luther*, and to stop the mouthes of our Popish aduersaries, who thus vauntingly insult ouer vs, *That they will not put the Protestants to proue, that there were seauen thousand of their Sect before their new Elias*, Luther *began*; *But let them proue* (say they) *that there were seauen, or any one, either then, or before then, in any Age, that was in all points of his beliefe.*

Rhem. in Rom. 11.4.

Obiect. 2. And these last wordes of the *Rhemists* are a branch of another Obiection, which the Papists frame against our former Catologue. And that is this, *How can you proue* (say they) *that those parties whom you*

Gregor. de Valent. Com. theol. tom. 3. d. 1.

claime

claime to bee yours (such as in the former Catalogue were mentioned) *held the same Religion which you now doe, or if in some things they may seeme to accord with you, yet that in all points, they were of your belief?*.

To this I answer: 1. *That* it is not requisite that to proue them to professe the same Religion together with vs, wee must proue them in all points to haue beene of our Belief, or that the least difference in opinion should make a difference in Religion; for what Church euer was there, wherein all the members thereof did fully consent in euery point without any shew of difference? Surely, not the *Pope Catholique Church*; for doe all that professe themselues members of that Church agree in euery point professed and maintained by that Church? What then meane those great Differences betweene the *Scotists* and *Thomists*, betweene the *Dominicans* and *Franciscans*, betweene the *Priests* and *Iesuites*; yea, betweene their best and most relied vpon Diuines? Yea what point of their Religion is there (wherein they and wee doe differ) which hath not beene contradicted by one or other of their owne Religion? Neither could the purest Churches in the primitiue Times claime freedome in all her members, from all difference in opinion, as hereafter shall bee manifested. Now then, if among those whom in the Catalogue aboue mentioned I haue recorded, (to haue beene of our side) there be not found in euery point a joynt opinion and full consent, shall they therefore be denyed to haue beene of our Religion? By the same reason, many of the ancient Fathers should not be of the Communion of Saints or Catholike congregation,

Concil. Trident. Watsō. *Quodl.*

See D. *White* his way to the true Church.

seeing that they likewise had their differences, and they that were most Orthodoxe amended the others errours. This therefore, can no whit preiudice our Cause, though all aboue mentioned did not in all and euery point of our Religion maintaine the same that we doe; for thus a learned Diuine of theirs doth acknowledge, *That the vnitie of the Church consisteth in this, that the members thereof belecue the same thinges, vse the same worship of God, and receiue the same Sacraments.*

Luc. Pin. thes. vadem. thes. 83

2. That they and wee hold the same Religion, we proue by the Testimonie of our Aduersaries themselues. *Campian* calleth *Iohn Husse* and *Wichlief*, the fore-runners of our Faith. *Cochleus* saith, that *Iohn Husse* tooke his Doctrine from the *Wichleuists*. And *Æneas Syluius*, that the *Wichleis* did embrace the opinion of the *Waldenses*. And *Bellarmine* joyneth together, as professors of the same Religion, the *Berengarians*, *Petrobrusians*, *Albigenses*, *Waldenses*, *Wichluists*, *Hussits*, *Lutherans*, *Zuinglians*, *Caluinists*, &c.

Campian. rat. 10. Cochlæ. hist. Huss. lib. 1. & 2.

Æne. Syl. hist. Bohem. c. 35.

Bellar. in Præf. generall Contr.

3. We proue them and vs to accord for substance in one and the same Religion, by comparing our Doctrine and practise now, with that of theirs in former times; The which concordance (to auoyd prolixitie) shall be manifested in these particulars.

I.

About the Scriptures.

WEe make them the rule & tryall of our Faith, & hold the sufficiencie therof vnto saluation. *Artic. 6. Synod. Lond. & Homil. 10.* So doth the *Augu-*

stan

stan confession. *Artic.* 1. So *Iohn Husse* and the *Bohemian* Protestants. *Ioh. Huss. de abomin. Sacerd. & Monach. pag.* 84. So *Iohn Wichlief*, *Artic.* 6. collected out of his Sermons, *Martyrol. pag.* 396. So the *Waldenses*, *Artic.* 1. *vide hist. Waldens.*

What Bookes wee esteeme Canonicall, and what *Apochypha*, *Artic.* 6. *Synod. Lond.* The same doe the *Augustan* confesse. *Artic.* 2. obiects against them in the *Trent* Counsell, the *French*, *Artic. Gal. confess.* 9. So the *Belgicks*, *Artic.* 41. *Belgic. Confess.* So the *Waldenses*, *Artic.*

What wee hold for the translation of them, and hauing them in the vulgar Tongue. *Hom.* 9. The same *Weselus Groningensis. patet ex Noniemag.* The *Lollards*, *sub regno henric.* 5. *Martyrol. p.* 69. The *Waldenses*, *Art.* 10. *Arnulphus*, *ex opere tripart.* King *Alphred*, *Martyrol. pag.* 1115. The *French* men aboue 200. yeares since, *Præfat. in testum. Rheon. ff.* 4. *Confess. Heluet. Art.* 4. *Bohem. c.* 1. *Belgic. Art.* 7. *Saxon. Art.* 1. *Suerin. Artic.* 1.

About the Sacraments.

AS wee hold that they are effectuall Seales and pledges, &c. *Artic.* 25. *Synod. Lond.* So *Magdeburg. Eccl. cent.* 12. *August. artic.* 13. *Heluet. artic.* 29. *Iohn Wichleif in Trialog. Waldens. art.* 9.

As wee deny the Sacraments of themselues to haue power to conferre Grace. *Synod. Lond. artic.* 26. *Homil.* 15. So *Hierome Schuff. coram Archiep. Treuir. Rocherano* and the *Bohemian* Ministers, *Prucer.* 5. *Waldenses*, *Artic* 14.

As wee acknowledge but two Sacraments, Baptisme,

tisme, & the Supper of the Lord. *Catechis. Angl. & Art.* 25. So *Confess. Helvet. artic.* 20. *Basil. artic.* 5. *Belg. art.* 33. *Saxon. artic.* 12. So *Weselus Groningens. Iohan. Monterger, Anton. Nancinel. vt supra. Waldenses, artic.* 11.

About Baptisme.

AS wee deny *Baptisme* of it selfe to wash away all Sinne, or to conferre Grace *ex opere operato. Artic.* 27. So *Confess. Helvet. artic.* 21. *Augustan, artic.* 9. *Bohem* 12. *Wittemb. c.* 10.

About the Supper of the Lord.

AS wee deny the reall presence of CHRISTS very Bodie and Blood in that Sacrament. *Synod. Lond. artic.* 28. So *Confess. Helvet. art.* 22. *Bohem.* 13. *Picus Mirandula, Iohn Husse, Wichleif*, the *Waldenses, Ælfricus*, and in a māner all in our Catalogue before recorded.

As we contest against the Masse. *Homil.* 15. So *Confess. Helvet. artic.* 11. *Bohem. c.* 6. *Augustan. artic.* 34. So *Gerhardus, Dulcinus, Arnulphus, vt supra.* So the *Waldenses, artic.* 4.

As wee maintaine the receiuing of the Communion in both kindes. *Synod. Lond. artic.* 30. So *Confess. Helvet. artic.* 22. *Saxon. act.* 15. *Iohn Huss. Calestini, sub vtraque in Bohem. Waldenses, Artic.* 11.

About the Church.

AS wee hold the due administration of the Word and Sacraments, to bee the true markes of the visible

visible Church. *Synod. Lond. artic.* 19. So *Confess. Helvet. act.* 14. *Bohem. c.* 8. *Sueu.* 32.

As wee deny the Church of *Rome* to bee the Catholicke Church. *Homil.* 1. So *Confess. August. artic.* 4. *Arnolph. in concil. Rhem. Wichleif. Sygebert, &c.*

As wee deny the Churches authority to be greater then the Scriptures. *Synod. Lond. artic.* 20. so *Confess. Heluet. artic.* 4. *Basil. artic.* 10. *Bohem. c.* 1. Preachers in *Suiden. Abbas vspag. Gulielm. de Sanct. Amore, &c.*

About the Pope.

AS wee denie the Popes Supremacie. *Oath of allegeance.* so *Confess. Heluet. artic.* 18. *Bohem. c.* 8. *Augustan. artic.* 7. so *Hierome Sauanorola, Thomas Rhedonensis, Wichleif, Gulielmus Ocham, &c.*

As we hold the Pope to be Antichrist. *King Iames Expos. of the Reuel.* So the Councell in *France* vnder *Hugh Capet.* So *Antoninus Marcidellis, Mathias Parisiensis, Marsilius Patauinus, Rochetailada,* and in a manner all in the Catalogue before mentioned.

Of Justification.

AS wee hold that we are justified by Faith, and not by Workes. *Synod. Lond. artic.* 11. So *Confess. Heluet.* 2. *c.* 16. *Augustan artic.* 6. *Bohem. c.* 7. *Weselus Groning. Picus Mirandula, Bernard, Arnulphus, &c. vt supra.*

About Priests Marriage.

AS wee hold it lawfull by the word of God for Bishops, &c. to Marrie. *Artic.* 32. So *Confess. Helvet. artic.* 37. *Bohem. c.* 9. *Wittemb. c.* 21. *VValdenses. artic.* 9.

About Purgatorie.

AS wee reiect the opinion of Poperie as fond and ridiculous. *Synod. Lond. artic.* 22. So *Confess. Helv. c.* 26. *August. artic.* 11. so the *Waldenses, artic.* 3. so *John Husse, Wichleif*, and the most part of the aboue named, &c.

About the Ciuill Magistrate.

AS wee hold that Kings and Princes haue the chiefest power in their Kingdomes, both in causes Ciuill and Ecclesiasticall. *Synod. Lond. art.* 37. so *Confess. Helvet. artic.* 26. *Bohem. c.* 16. *Augustan. artic.* 16. so *Henry* the 5. Emperour, *Frederich, Barbarosia, Taulerus Plesiano, Ludo*, and the most of the rest aboue named.

I might goe on in the comparison through euery point of Doctrine in our Churches, and shew the consent of these likewise in the particulars together with vs; But for auoyding of prolixitie, I referre the Reader to the examination hereof, in the denotation of their particular opinions, as they are set downe in order in the Catalogue.

And here by the way wee will meet with another Obiect. 3. Obiection of theirs which is this; *What doe you talke* (say they) *of Vnitie and Consent in your* Protestant *Churches? you cannot tell whom you follow, nor who are with you;*

you; *The* Lutherans *are against the* Zuinglians, *these against the* Caluinists; *The* Geneua *and other reformed Churches, differ in many points from the* English; Therefore if any in the Catalogue before mentioned, were *Lutherans*, they were none of yours; If they were *Caluinists*, they were none of yours? And therefore, *how can you shew your Religion in former times.*

I answer. 1. It is not strange to see difference in some circumstances betweene those that professe one and the same Religion. St. *Paul* testifieth of the Church of *Rome*, (euen then when it was at the best) *That there were therein who caused diuisions and dissentions, contrary to the Doctrine which they had receiued.* And of the *Corinthians* hee saith, *There was among them enuying, strife and contention, some held of* Paul, *some of* Apollos, *some of* Cephas. So *Paul* & *Barrabas*, yea *Paul* & *Peter* had their differences. So *Polycrates* and *Victor*, *Cyprian* and *Cornelius*, *Cyrill* & *Theodoret*, *Hierome* and *Ruffinus*. *Nazianzen* and the Councell of *Constantinople*, had not onely their differences, but also bitter oppositions; yet all agreeing in the substance of Faith, & reputed members of the same Catholike Church.

Rom. 16. 17. 1 Cor. 3. 3. Act. 15. 39. Gal. 2. 11.

2. Wee answer, The defects and corruptions of Churches must be distinguished; and they bee either in Doctrine or in manners; Againe, corruptions in Doctrine must further bee distinguished, some of them are errours indeed, but besides the foundation, some directly against the foundation, and these ouerturne all Religion, whereas the former doe not. As are these defects and corruptions in Churches, so are their differences, some about Ceremonies, some about substance. Now although the Churches of

Geneua,

Geneua, Heluetia, Belgia,&c. differ from vs in some points of Ceremonies and Circumstances, yet looke we to the substance of Faith and Doctrine which wee and they professe, there is no difference at all betweene vs; Indeed the maine difference is betweene vs and them, about the point of *Ecclesiasticall Discipline*. But marke in what manner, we all ioyntly agree in the substance of the *Discipline*, confessing on each side that there must bee the Preaching of the Word, Administration of the Sacraments, according to the institution, and the vse of the power of the Keyes, in Admonitions, Suspensions, Excommunications; The difference betweene vs is onely touching the persons, and the manner of putting this Discipline in execution; And therefore notwithstanding this by difference, wee and they are of one and the same Religion, as may likewise appeare by the Harmonie of *Confessions*.

3. As concerning those Churches, which commonly are called the *Lutheran* Churches; though their *Augustan* Confession hath not satisfied the expectation of other of the reformed Churches, and some of the more rigid among them, hate vs as bad as *Papists*, yet we and they are of one Church; for we haue the same enemies in matters of Religion, and doe alike confesse the Diuinitie, The office of the Mediator, the doctrine of Faith, of good Workes, of Repentance, and in opinion about the Word, the Church, the Magistrate, are of one iudgement. They differ indeed from vs in the matter of the Sacrament, and therein are in a grosse errour. But that difference betweene them and vs, doth not take away wholly

Admonition of the Ministers in the Parler.

the

the Analigie of Faith and Doctrine betweene vs; for that there is a true and reall receiuing of the Bodie and Blood of *Christ* in the Lords Supper, we all agree. And we joyntly confesse, that Christ is there present so farre forth, that he doth truly feed vs with his very Body and Blood to Eternall life; all the controuersie lyeth in the manner of receiuing, wee acknowledging a Spirituall receiuing, which is by the hand of Faith; They adding thereto the Corporall, whereby they imagine themselues to receiue Christ with the hand and mouth of the Bodie. And though to maintaine this their opinion they be constrained to turne the ascension of Christ into a disparition, whereby his Body being visible becommeth inuisible; yet in the maine points wee agree, that *hee entred* into his Kingdome in our name for vs; that we are gouerned and preserued by his power & might, and that whatsoeuer good thing we haue or do, proceedeth wholly from the grace of his Spirit; wee pittie their errours, and leaue their persons vnto God. Againe *Popish* Transubstantiation, and *Lutheran* Consubstantiation are both, we confesse, against the truth of the Manhood of Christ, yet with great difference. Transubstantiation is flat against an Article of Faith; for if Christ his body be made of Bread, and his blood of Wine, (which must needs be, if there be a conuersion of the one into the other) then was hee not borne of the Virgin *Mary*; for it cannot bee both made of Bakers bread, and also of the substance of the Virgin. Againe, it wholly abolisheth the outward Signe, and the analogie betweene the signe and the thing signified, and so ouerturneth the Sacrament. But Con-

Q. substantiation doth not so, neither doth it ouerthrow the substance of any Article of Religion, but onely a maine point of Philosophie, which is, *That a Body doth occupie onely one place at one time.* Therefore howsoeuer in this point there bee a great difference betweene the *Lutherans* and vs, yet we may bee both of one Church.

Obiect. 4. I come now to the 4. cauill and Obiection which our Aduersaries the *Papists* obiect against our former Catalogue of *Protestants.* *Admit* (say they) *that in former ages you can finde some that were your ancestors, and the forerunners of your Faith; yet what manner of persons were they? Such as were notorious Hereticks, men branded with the marke of grosse and damnable Doctrines, prodigious and hellish liues, Reprobates, condemned by Popes and generall Councels, yea the very dregs, and the bellowes, and the Iewell of hell.*

Popish disc. of Faith ß.57

Stapleton.de Iustif.lib.9.c.7

Campiã.rat.10.

To this we answer. 1. That it is no new thing for those, who are most blameless to be slaundered with many false and vniust calumniations; *Blessed are yee* (saith our blessed Sauiour) *when men shall reuile you, and persecute you, & shal say all manner of euill against you falsly for my sake; Reioyce & be exceeding glad, for great is your reward in heauen, for so prosecuted they the Prophets which were before you.* As were the Prophets so likewise the Apostles, at more times and in more places then one, charged with many accusations, which yet in truth were but meere calumniations, so the *Iewes* (when the visible Church of God was onely among them) were slandered as worshippers of Hogs, and Asses, and contemners of all Religion; So the olde Christians in the Primitiue Church, were slandered

Math.5.11.12

Act.2.13.& 16 20.& 17.7.

2.Cor.11.16.

Plinius.

Cornel.Tacit.

to vse incestuous companie each with other like *Oedipus*, and to eate mans flesh at the banquet of *Thyestes*; So *Athanasius*, *Narcissus*, *Cyrill*, *Chrysostome*, and which else of the ancientest worthies of the Church, haue been free from slanders and sinister imputations? No maruell then if these, who in their seuerall times did seperate themselues from the common corruptions of the Times, and withstood the errours of those lines, doe taste of the malignant aspersion in those times.

Euseb. Eccles. hist. lib. 4. c. 7. *Socrat. lib. 1. c. 2* *Euseb lib. 9. c. 6* *Sozom. l. 5. c. 25* *Idem lib. 8. c. 28*

Secondly, wee are not so much to regard what the Court of *Rome*, and their Councels haue thought and pronounced against these our Ancients, for they were parties partially affected against these their opposits, and it is no rare thing with that Synagogue, to damne those to the pit of hell, who any wayes crosse their proceedings; Neither doe wee beleeue that all they are or were Hereticks, whom the Papists call hereticks; for whatsoeuer doth withstand their Hierarchie, they account heresie. But our Apologie in that behalfe is that of the Apostle S. *Paul*, *After the way which they call heresie, so worship wee the God of our Fathers.* And if that description of Heresie may goe for currant, which was deliuered by a Reuerend and learned Prelate in this Land, almost foure hundred yeares agone, *That Heresie is an opinion hatch'd in mans owne braine contrary to holy Scripture, openly maintained, and stifly defended*; then can they by no meanes brand either vs or these our predecessors, with the name of Hereticks, who neither hold any opinions grounded vpon our owne fancies, neither openly maintained or stoutly stand to any errours whereof they iustly can

Act. 24. 14.

Rob. Grosthead B. of Lincoln, vt citatur in Wichleif trialog. *Hæresis Græce, electio Latine est sententia humano sensu electa, scripturæ sacræ contraria, pertinaciter defensa.*

conuict vs, but that wee and they are truely orthodoxe and right Catholikes, who teach and maintaine nothing, but that whereof we haue euident warrant out of the Word of God.

Thirdly, what is that which they can obiect against any of those who are mentioned in our former Catalogue? Is it concerning our Faith or Life, or both? Let vs looke to the Triall of the particulars, and I doubt not, but all their suggestions will proue lyes, and meere slanders, as may appeare if we doe take a view of the particulars.

And here. 1. Wee will begin at *Luther*, because their spight is most against him, as being a principall opposite of theirs, and vpon whom they would father the beginning of our cause. And let vs heare what they can say against *Luther*.

Popish Discourse of Faith. ff. 57.

Martin Luther (say they) *was an Apostate Frier, a man knowne by his Writings, words, deeds, and death, to haue beene a notorious euill liuer.* That *Luther* was somtimes a Frier, wee grant, and that afterwards through the mercy of God, hee obtaining a more cleare knowledge of the Truth, renounced their profession we doe not deny; But what Apostasie was this in him? or how can it more disparage him, then it did the Apostle *Paul*, who at the first was a *Pharisie*, and after that, being better illightned by God, renounced the profession Pharisaicall, and became an Apostle, both those former professions being meere hypocrisie, saue that this of the Frier is of the deeper tincture.

Act. 22. 3 & 23. 6. & 9. 1, 2, 3, 6, 18, 19.

D. *White* his way to the true Church.

And what haue they to say against his Writings? *Forsooth they were vnsauourie, rash, petulant, vnsound, and altogether heritical.* Soone said, but not so soone pro-

Stapleton. disc. p. 159.

ued,

ued, for it doth so appeare by their confutation of the same? let them make that appeare, and then wee will credit them; In the meane space, howsoeuer we stand not in defence of all, either matter or manner of his writings, neither indeed doe wee build vpon him, we will rather giue credit to some lesse partiall, but more iuditious euen among the Papists themselues, who giue other manner of testimonie concerning *Luthers* writings; for thus *Erasmus* speaketh of them; *It is obserued for a truth, that these men* (meaning the Papists) *condemne many things in* Luthers *bookes, which in* Augustine *and* Bernard *are read for godly and good diuinitie*; And he addeth, *That hee seeth this, the best men are least offended at his writings.* So *Andreas Masius* in the company of diuers obserued and acknowledged, *that there was more diuinitie in one page of* Luther, *then sometimes in a whole booke of some Father.*

Q. *Eras: ad Cardin: Mogunt.*

Hosiand. Hist. Eccles. cent. 16. p. 837.

And what can they obiect against his life? did he forsake his Monasterie and giue himselfe to the Deuill, following him, and doing homage vnto him, that all things might prosper according to his minde; as did *Siluester* the second? did hee robbe Churches, and murther his Predecessors, as did Pope *Boniface* the seauenth; did he commit incest with his owne Daughter, as did Pope *Alexander* the sixth? did he cast the Sacrament into the fire, as did Pope *Hildebrand?* did he keepe a beuie of whores, turne the Church into a Stewes, drinke healths to the deuill, reuell vp and downe the streetes in armour, and set mens houses on fire, as Pope *Iohn* the 12. did? No surely: Not any shew in *Luthers* life of any of these or such like offences, yea, *Erasmus* (one who

Platin. in Siluest. 2.

Baron. ann 985 n. 1.

Onuph. lib. 3.

Benno Cardinalis.

Luitprand. lib. 6. c. 6. & 7.

was familiar with him) in a certaine Epistle to Cardinall *Wolsie* giueth testimonie of him, *that his life was approued with great consent of all men, And this* (saith he) *is no small honour to him, that the integritie of his manners is so great, that his very enemies can finde nothing which they may Calumniate.*

Eraſm. Epiſt. ad Cardinal. Eborac.

Pontac. Campian. Onuph. in Ioh. 8

What deedes then hath he done, for which they should finde such fault with his life? *Forsooth he married a Nunne, hee lay with Bora*; hee lay with her; But first he married her; hee had not his *Marozias, Reyneras, Theodoraes, Stephanaes*, to be his bedfellowes without any care or veile of marriage; But *hee was a Frier, shee a Nunne, both which had vowed not to marrie*: But who tied them to those vowes? or what vow of man can disanull the lawfulnesse of Gods owne ordinance; Whether, *is it not better to marrie then to burne?* Whether is it not more Clerke-like to haue a wife of his owne, then (which is common among them) to haue dispensation to keepe a Concubine? It is a ruled case in their Schooles, and vsuall in the popish practise in this kinde to dispense with vowes: was this *Martin Luthers* fault, that hee married without their papall dispensations?

Baron. in ann. 918. 912.

1 Cor. 7. 9.

Rubrio. qui non habet vxorem habent Concubinam.

But what is it which our Papists haue to say of the death of this worthy man? *An horrible miracle* (saith one of them) *and such as before was neuer heard of, that God shewed in the soule death of* Martin Luther, *damned in body and soule: when* Martin Luther *fell into his disease, Hee desired the body of our Lord Iesus Christ to bee giuen vnto him, which hauing receiued, hee died soone after: Being dead, and his body laid in the graue, on the sudden such a tumult and terror arose, as if the foundations*

Zeonic. Theal. p. 246.

tions of the earth had been shaken; the next night after was heard a noise and cracking about Luthers *Tombe much lowder then before, which waked all that were in the Citie out of their sleepe, trembling, and almost dead for feare, wherefore in the morning opening the Sepulchre where* Luthers *detestable bodie was laid, they found neither bodie nor bones, nor clothes, but a stinke of Brimstone comming out of the graue, had well-nigh killed all the standers by.* An horrible and dreadfull example indeed, if it were true: But when I pray was this report raised? when was it written? surely long before *Luthers* death; And this merry conceite being diuulged abroad, & suckt in greedily by the Papall faction, at length a coppie thereof came to *Luthers* hands, to the which Libell he writ an Answer beginning in these words, *I Martin Luther, by this mine hand writing confesse and testifie, that vpon the 21. of March I receaued this fiction concerning my death, as it was full of mallice & madnesse, and I read it with a glad minde and cheerfull countenance, &c.* What? my masters the Papists, are you not ashamed of these iuggling impostures? Are you growne so impudent, that you will not conceale your false Tales and forgeries, which you inuent against holy men of God, till they be dead, but publish them in Print in their liues time, that they themselues (as *Luther* and *Beza* did) may conuince you of slaunder and of mallice? No wonder then that you blush not to traduce *Caluin, Iewell, King*, and other worthy instruments of Gods glorie, when they are dead. But you will say, you haue a true relation of *Luthers* fearefull end, and that set forth after he was dead indeed; Let vs heare what it is; Marry this (say they) *Martin Luther*

D. White his way to the true Church, p. 430.

Bez. Epist. ad stuckium.

Cocel. vit Luth. Caluinsturcism. p. 957. Defence of the Cens. p. 66

ther going to bed, merry and drunken, was found the next morning dead in his bed, his body being blacke, and his tongue swelling forth as if hee had beene strangled, which some thinke was done by the Deuill, some by his wife: And that as they bare him to Church to burie him, his body so smelt, that they were faine to throw it into a ditch, and goe their waies: And that a seruant of Luthers being in the Chamber when he died, opening a Casement to take in the ayre, saw neere vnto him a great number of blacke spirits hopping and dancing wonderfull? But did they who relate this see it? were they then present? or vpon whose relation doe they deliuer it? Nay herein they are altogether silent; Therefore let vs heare what they who were present with *Luther* at the time of his death, and saw him dying, and accompanied his body to the Funerall, bee rather belieued then these rayling lying Papists; And who were these? *Albert* Earle of *Mansfield* and other noble men, *Iustus Ionas*, *Michael Cœlius*, *Iohannes Aurifaber*, *Ambrose* his his childrens Schoolemaster, and many more; And what testifie they of his manner of dying, euen this: *That in the yeare of our Lord* 1546. *the* 17. *of Februarie*, D. Martin Luther *sickened a little before supper of his accustomed maladie, to wit, the oppression of humours in the orifice or opening of his stomacke; which sickenesse seasoning vpon him, hee was had to bed, where hee rested two houres, where his paines encreasing, he called vp* D. Ionas *and* Ambrose *his childrens Schoole-master, and by their helpe remoued into an other Chamber; Into which being newly entred,* Albert *Earle of* Mansfield *with diuers other came into his Chamber, with whom he learnedly discoursed, of our knowledge in the life to come, of the*

Thyrraus de Dæmoniac. part. 1. Thes. 99.

Ioh. Sleidan. Com. lib. c. 16. Hierom in Weller. Martyrol. p. 789

labours

labours in the Trent *Counsell to suppresse the truth, of the care which euery good Christian should take to maintaine the truth; Giuing himselfe many times to his priuate prayers and soliloquies with God; And feeling his fatall houre to approch, he commended himselfe to God with this deuout prayer; Heauenly Father, who art God, and the Father of our Lord Iesus Christ, the God of all comfort, I giue thee thankes for that thou hast reuealed thy Sonne Christ vnto me, in whom I haue beleeued, whom I haue professed, loued, and preached; and whom the Bishop of* Rome *and the rest of the wicked persecute and reproach; I beseech thee, my Lord Iesus Christ, receiue my poore soule,* And, *Heauenly father, though I bee taken out of this life, and shall lay downe this my body, yet I beleeue assuredly, that I shall remaine foreuer with thee, and that none shall bee able to plucke mee out of thine hands. And hauing ended this prayer, hee repeated the 16. verse of the 3. chapter of the Gospell by S.* Iohn, *and then the 20. verse of the 68. Psalme, and not long after this hee commended his soule into the hands of God two or three times ouer, with shew of much comfort, as a man falling asleepe by little and little, he departed this life; the standers by perceiuing no paine to vexe him;* his Funerals were solemnly performed at *Wittenberge*, where by the appointment of the Prince Elector, hee was honourably buried in the tower Church, with great lamentation of many, *Bugenhagius* making the Funerall Sermon, and *Melanction* the Oration. This was the end of that good man, whose memorie shall euer be precious in the Church of Christ, and flourish as the rod of *Aaron* laid vp in the Tabernacle. Thus much for the Popish exceptions against *Luther*.

The next whom they except against are *Iohn Husse* and *Hierome* of *Prage*, the two famous Bohemian Martyrs, and learned professors of our religion: And what is it which they can say against them? *Iohn Husse* (say they) *was a very Goose* (so it pleaseth them to descant vpon his name, which in that tongue doth so signifie. *Hierome of* Prage *a meere Sophister: both of them Arch heretickes, turbulent and pernitious persons, ambitiously desiring vaine glorie, maintainers of damnable and detestable opinions.* *Cochleus* thus writeth of them: *I say therefore that* Iohn Husse *is neither to bee accounted holy nor blessed, but rather wicked and eternally wretched, insomuch that at the day of Iudgement it shall be more easie, not only with the Infidell Pagans, Turkes, Tartarians, and Iewes, but also with the most sinfull Sodomites, and the abominable Persians, yea also with most impious* Cain *killer of his owne brother, with* Thyestes *killer of his owne mother, and the* Lestrigones, *and other Anthropophagi, which deuoure mans flesh: yea more easie with those infamous murtherers of Infants,* Pharaoh *and* Herod, *then it shall be with him, &c.*

Stephen Paletz. Stanislaus de Znoymar. Concil. Constan.

Cochleus lib. 2. Histor. Husit. p. 88. Dico igitur Iohannem Husse neque sanctum, neque beatum habendum sed impium potius, &c.

Dura verba, A rash and harsh sentence, *yet* Michael *the Archangell when he contended with the Deuill, disputing about the Body of* Moses, *durst not bring against him a railing accusation, but said, The Lord rebuke thee, But these speake euill of things they know not.* They condemne these two worthy Diuines for Heretikes, their doctrine for heresie, and burne them, damne them to hell, raile against their memorie, before they proue either them or their doctrine Heretical. True indeed it is, that *Æneas Siluius* (knowne afterwards by the name of Pope *Pius* the 2.) and *Antoninus*, and

Iude 9. 10.

Æneas Siluius. Antoninus. Laziardus.

Laziardus doe falsly father many erronious Articles vpon them, which they neuer maintained, neither came it into their heart to maintaine, as both themselues doe professe, and the Citie of *Prage* witnesse with them; And in the Councell of *Constance*, besides many false accusations suggested against them, and their doctrine, their true opinions were censured as hæreticall; But how were they proued so to be? how were they confuted? did not he plead his cause before the whole Councell? did hee not promise to reuoke his opinions if by the word of God, it might be proued that he had erred? did they goe about by the Scriptures, and not rather by clamours, outrages, and reproaches to answer him? I appeale to the Acts of the Councell. Nay more, heare the testimonie of one who was deputed Inquisitor to enquire into the doctrine of *Iohn Husse* by the Sea of *Rome*, and that is the Bishop of *Nazareth*, Inquisitor of heresie in the Citie, and Dioceſſe of *Prage*, who by his Letters written, doth cleere him from any hereticall position. The coppie of whose Letter is to this effect.

Recognitio ciuitatis & Vniuers. Prag. Auguſt. 30. 1414.

WEE Nicholas *by the grace of God, Bishop of* Nazareth, *and Inquisitor, specially deputed by the Apostolike Seat for heresies, both of the Citie and Dioceſſe of* Prage, *by these presents make it knowne to all men, that wee haue often communed and talked with that honourable man, Master* Iohn Husse, *Bachelor of Diuinitie of the famous*

Martyrolog. f. 549.

Vniuersitie of Prage, *and haue had diuers and sundry Conferences with him, both of the Scriptures, and diuers other matters; And in all his sayings, doings, and behauiour, wee haue proued and found him to be a faithfull, and a catholicke man, finding no manner of euill, sinister, or by any meanes erronious doings in him: to this present we doe witnesse and protest moreouer, how the said* Iohn Husse *of late in the Cathedrall Church of* Prage, &c. *hath set vp his Letters written both in the Latine and Bohemian tongue, containing sententially in effect, that hee the aforesaid* Iohn Husse *would appeare before the reuerend Father* Conrade *Arch-Bishop of* Prage *and all the Prelates and Clergie of the Kingdome of* Boheme, &c. *and there be ready to satisfie euery man that shall require him to shew a reason of his faith and hope that he holdeth, and to see and heare all and euery one which could proue any obstinacie of error or heresie, lawfully against him, vnder paine to receiue the like punishment: also that he would be at the Councell of* Constance *now at hand, there before all the Prelates and holy Fathers, to declare and shew forth his innocencie: After the which Letters as is aforesaid by the said Master* Iohn Husse, *openly set vp. There did no man appeare before vs which would accuse the said* Iohn Husse *of any error or*

hereſie whatſoeuer. For euident witneſſe of all which thinges, wee haue commanded theſe preſent Letters to bee made, and confirmed the ſame with the ſetting to of our Seale.

Dated in *Prague*, 30. of Auguſt,
Anno Dom. 1414.

As for that aſperſion of Ambition or vaine glory, which the Pope-Catholikes would faſten vpon this holy man, let vs heare his owne Apologie; *In writing theſe thinges* (ſaith hee) *I confeſſe that nothing elſe hath moued mee hereunto, but onely the loue of our Lord* IESVS *Crucified, whoſe prints and ſtripes (according to the meaſure of my weakneſſe and vileneſſe) I couet to beare in my ſelfe, beſeeching him ſo to aſſiſt mee with his Grace, that I may neuer ſeeke to glory in my ſelfe, or in any thing elſe, but onely in his Croſſe, and in the ineſtimable ignominie of his Paſſion which hee ſuffered for mee. And therefore, I write and ſpeake theſe thinges, which I doubt not but will like all ſuch as vnfainedly loue the Lord* IESVS CHRIST, *and contrariwiſe will diſlike not a little all ſuch as bee of* Antichriſt: *Alſo againe, I confeſſe before the moſt mercifull Lord* IESVS CHRIST *Crucified, that theſe thinges which I doe now write, and thoſe which I haue written before, neither I could haue written, nor knew how, nor durſt ſo to haue written, vnleſſe hee by his inward vnction had ſo commaunded mee: Neither yet doe I write theſe thinges, as of authoritie, to get mee a name, for* (as Saint *Auguſtine* and *Hierome* doe ſay) *that is onely to bee giuen to the Scrip-*

Ioh. Huſſ *de Sacerd. & Monachor. abhominat. pag. 84. Nam & iſta ſcribens fateor quod nihil aliud me in illis urget, niſi dilectio Domini Ieſu crucifixi, &c.*

Scriptures, and writings of the Apostles, Euangelists, and Prophets, which doe abound in the fulnesse of the Spirit of IESVS, *and whatsoeuer is there said is full of veritie and wholsome vtilitie.*

As concerning the life and conuersation both of *Iohn Husse*, and *Hierome* of *Prague*, which the Papists labour to traduce, let vs heare the testimonie, not of *Plebians*, but of the Nobles of *Morauia*, not a few, but 54. of them, written to the Councell of *Constance* in their defence. The Copie of it beginneth thus:

Extat. Martyrol. p. 386. & 387.

TO the right Reuerend Fathers, and Lords in Christ, the Lords Cardinals, Patriarchs, Primates, Arch-bishops, Bishops, Embassadours, Doctors, & Masters, and to the whole Councell of Constance; *We the Nobles, Lords, Knights, & Esquires of the famous Marquesdome of* Morauia, *wish the desire of all Goodnesse, and the obseruation of the Commandements of our Lord* IESVS CHRIST, *For asmuch as euery man, both by the Law of Nature, and by Gods law, is commanded to doe that to another man, which hee would haue done vnto himselfe, &c. Wee therefore (God being our Author) hauing respect, as much as in vs lyeth, vnto the Law of* GOD, *and the loue of our Neighbour, did send our Letters vnto* Constance, *for our dearely beloued Friend of good memory, Master* Iohn Husse *Bachelor of Diuinity, and Preacher of the Gospell,*

whom

whom of late, in the Councell of Constance (*wee know not with what Spirit being led*) *you haue condemned as an Heretick, neither hauing Confessed any thing, neither being lawfully Conuict, as was expedient; hauing no errours or Heresies declared or layd against him, but onely at the siniſter and false accusations, suggestions, and instigations of his mortall Enemies, and the Traytors of our Kingdome and Marquesdome of* Morauia. And a little after; *Wherefore wee haue thought good, euen now to direct our Letters Patents to your Reuerences now present, in the behalfe of Master* Iohn Husse, *openly professing and protesting both with heart and mouth, That hee the said Master* Iohn Husse, *was a Iust, Good, and Catholike man, and for a long season worthily commended and allowed in our Kingdome, for his Life and Conuersation.* And a little after; *So that vsing all the diligence that wee might, wee neuer heard or could vnderstand, that Master* Iohn Husse *had Preached, taught, or by any other meanes affirmed any Errour or Heresie in his Sermons, or that by any manner of meanes hee hath offended Vs or our Subiects, either by word or deed, but that hee hath alwayes led a quiet and Godly life, &c. You haue also cruelly Murthered the Worshipfull man Master* Hierome *of* Prague, *a*

man, abounding in Eloquence, Master of the seauen Liberall Artes, and a famous Philosopher, not being seene, heard, or Examined, neither Conuict, but onely at the siniſter and falſe accuſation of his and Our accuſer, and betrayers. And then towards the end of that Epiſtle: *The premiſſes notwithſtanding, Wee ſetting apart all feare of mens ordinances, prouided to the contrary, will Maintayne and Defend the Law of our Lord* IESVS CHRIST, *and the Deuout, humble, and conſtant Preachers thereof, euen to the ſhedding of our Blood.*

Dated at *Sternberge*, in the yeare of our Lord, 1415. vpon St. *Wenceſlaus* day, Martyr of our *Lord* IESVS CHRIST.

Round about theſe Letters there were 54. Seales hanging, and the Names ſubſcribed, whoſe ſeales they were, who were theſe that follow:

ALſſokabat de wiſcowitz.
Vlricus de LHota.
Ioan: de Kſimicz.
Ioſico de Scitowitz.
Ioan: de Ziwla.
Ioan: de Rheychenberg.
wildo Skitzini.
Derlico de Biela.
Kos de Doloylatz.
Ioan: de Simuſin.
Dobeſſimus de Tiſſa.
Drazko de Aradek.

Steph.

Steph. de Hmodorka.
Ioan: Derne de Babonecx.
Barso dictus Hloder de Zeinicz.
Ioan: Hmursdorfar.
Plataska de Wilklek.
Petrus de Sczitowcy.
N. Studenica.
N. Brilcel.
N. de Cromasona.
Aramisicick Douant.
Ioan: Douant.
Ioan: Cziczow.
Wenceslaus de N.
N. de N.
N. N.
Iosack de N.
Henricus de N.
Waczlalz de Kuck.
Henric. de Zrenowicz.
Baczko de Conald.
Petrus dictus Nienick de Zaltoroldeck.
Czenko de Mossnow.
N. de N.
Zibillutz de Clezan.
Ioan: de Paterswald.
Parsiual: de Namyelkz.
Zodonic de Zwietzik.
Ratezek Zawscalp.
Ioan: de Tossawicz.
Diua de Spissna.
Steffko de Drackzdw.
Odich de Hlud.
Wosfar: de Pawlowicz.
Pirebbor de Tirezenicz.
Rynard de Tyrczewicz.
Bohunko de Wratisdow.
Vlricus de Wracdraw.
Deslaw de Nali.
Bonesb: de Frobenicz.
Eybl: de Royssowan.

Whose names I thought good heere to annexe, not onely for the more credit of that worthy Testimonie giuen by these Noble men, concerning the Life and Doctrine of *Iohn Husse*, and *Hierome* of *Prague*; but also to shew the great number of professors of the *Protestants* Religion in that small part of Christendome, in the Marqueldome of *Morania*, and that in a time when *Poperie* did beare so great a sway, whose example no doubt many more did follow, seeing these were Nobles, men of prime note and esteeme

esteeme in their Countrey. And thus much may suffice for the Apologie of *Iohn Husse*, and *Hierome* of *Prague*.

Exception against *Iohn Wichleif.*

The next of our ancient *Protestants*, which the Pope-Catholikes doe except against is *Iohn Wichlief*; And what is it that they can except against him? *Hee was* (say they) *an hereticke, an hypocrite, a time-seruer, a man proud and Ambitious, a sower of pestilent and pernitious Doctrine*; *And because hee was not preferred to greater honours and dignities of the Church, therefore hee conceiuing indignation against the Clergie of these times, became their mortall Enemie*.

Walden. Epist. ad Mart. n. Ser.

Ex histor. Monast. D. Albani.

Polyd. Virgil. in vita Edoard. 3.

Apologie for *Iohn Wichleif.*

As for the crime of Heresie objected against him, wee haue already shewed, that it is an vsuall thing with the *Papists*, to tearme all those Heretickes who withstand their Popish proceedings; let them first proue his Doctrine to bee Heresie, and then they may haue some colour for their assertion; otherwise, their censure doth no more preiudice him, then the *Pharises* did the Apostle *Paul*, in counting that Heresie which was the true Worship of God Almightie. The Councell of *Constance* indeed picketh out 45. Articles of his Positions, which they condemne as Hereticall, diuers whereof, wee confesse, may justly bee excepted against; yet many of them (as himselfe complaineth) were falsely reported. A thing common with the Enemies of the Truth, to inuent and forge lyes, that so they may more freely defame. There was one *William Wideford*, who tooke vpon him to answere 18. Articles, said to bee *Wichleifs*; whence a man may gather some of his Doctrine; but that all thinges there said against him,

Act. 24. 14.

Concil. Constan. ſ. 5.

Wichleif. in Trid.

Respons ad 18. Artic. Wichleif. in Fasc. rer. Expet.

were

were not true, may well be obserued out of the same answer, declaring that he had many things concerning *Wichliffe* only by fame and report, which wee may well know is not alwaies the most certaine relator. But suppose that in his opinions and assertions some blemishes peraduenture may bee noted; yet such blemishes they be as rather declare him to bee a man that might erre, then which did directly fight against Christ our Sauiour, as the Popes proceedings and the Friers did. And what Doctor or learned man hath beene from the prime age of the Church, so perfect, and so absolutely sure, in whom no opinion hath sometimes swerued away? *In fine. Artic.*

As for pride and vaine-glory which they taxe in *Wichliffe*, what colour can they haue for that imagination; seeing that their owne Chronicles doe affirme, that *hee and his fellowes accustomed to goe barefooted, and in simple russet Gownes, and in gesture and behauiour to shew much humilitie.* As little shew haue they of Ambition, which they taxe in him, or indignation for want of preferment in those times; for neither was his preferment so meane, he being both Publike Reader of Diuinitie in the famous Vniuersitie of *Oxford*, and also head of a Colledge in that Vniuersitie; And also hauing beene employed as an Embassadour with certaine other Lords and men of great esteeme by King *Edward* the third sent into *Italie*, to treate with the Popes Legats concerning the affaires betwixt the King and the Pope, with full Commission: The Copie whereof *Extat. Acts & Monum. p.* 390. Moreouer, what dignitie or preferment here

Ex histor. Monast. D. Albani.

L. Archbishop of *Canterb. p.* 66. *Ex Archiu: Collog. Baliol. Oxon.*

Martyrol. p. 390.

Ibid. p. 393. & 412.

here in *England* could haue beene wanting vnto him, had he ambitiously affected the same, hauing such especiall Patrons as the King himselfe, the Duke of *Lancaster*, Earle *Percie* Lord Marshall, the Earle of *Salisburie*, and diuers others of the greatest in Land, who continually tooke his part, and stood with him?

Ibid. p. 393. & 412.

Moreouer as concerning his great Learning, wee haue the confession of Frier *Walden*, his most cruell and bitter enemie, who in a certaine Epistle written to Pope *Martin* the fift saith, *That he was wonderfully astonished at his most strong Arguments, with the places of authoritie which he had gathered, with the vehemencie and force of his reasons, &c.* And for further Testimonie both of his life and learning, heare the publike Testimoniall of the whole Vniuersitie of *Oxford* giuen vnto him and his memorie; The Copie whereof followeth.

Walden. Epist. ad Martin. 5.

VNto all and singular the Children of our holy Mother the Church, to whom this present Letter shall come, the Vice-Chancelor of the Vniuersitie of Oxford, *with the whole congregation of the Masters wish perpetuall health in the LORD. For as much as it is not commenly seene, that the Acts and Monuments of valiant men, nor the praise and merrits of good men should be passed ouer, &c. Hereupon it followeth, that the speciall good will and care which we beare vnto* Iohn Wichliffe, *sometime*

childe

childe of our Vniuersitie, and Professor of Diuinitie, mouing and stirring our mindes (as his manners and conditions required no lesse) with one minde, voice, and testimonie, we doe all witnesse, all his conditions and doings throughout his whole life, to haue beene most sincere and commendable; whose honest manners and conditions, profoundnesse of Learning, and most redolent Renowne and fame, we desire the more earnestly to be notified and knowne to all the faithfull; For that we vnderstand the maturitie and ripenesse of his conuersation, his diligent labours and trauailes to tend to the praise of God, the helpe and safegard of others, and the profit of the Church. Wherefore we signifie vnto you by these presents, that his conuersation euen from his youth vpwards, vnto the time of his death, was so praise-worthy and honest, that neuer at any time was there any note or spot of suspition noysed of him; But in his answering, reading, preaching, and determining, He behaued himselfe laudibly, and as a stout and valiant Champion of the Faith, vanquishing by the force of the Scriptures, all such who by their wilfull beggerie blaspheamed and slaundered Christs Religion. Neither was this said Doctor conuict of any heresie, or burned by our Prelates: God forbid that our

Prelates

Prelates should haue condemned a man of such honestie, for an Hereticke, who among all the rest of the Vniuersitie, hath written in Logicke, Philosophie, Diuinitie, Moralitie, and the Speculatiue Art, without peere. The knowledge of which, all and singular things, wee doe desire to testifie and deliuer forth, to the intent that the fame and renowne of this said Doctor, may bee the more euident, and had in reputation among them, vnto whose hands these present Letters testimoniall shall come.

In witnesse whereof, wee haue caused these our Letters testimoniall to be Sealed with our common Seale. Dated at *Oxford*, in the Congregation house the 5. day of October, in the yeare of our Lord. 1406.

Thus farre of Doctor *wickliffe*, and of the cauils which the Papists doe obiect against him; The next that especially they except against in the Catalogue before recited, are the *Waldenses*.

Exceptions against the *Waldenses*. *Laziardus*. *Volaterranus*. *Sylvius*.

And what haue they to except against these *Waldenses*?

These Waldenses (say they) *were a beggerly raskall sort of people, ignorant and vnlearned, seditious, factious, followers of euill opinions, and among the rest, they would haue*

haue all things common among them.

To that exception of Papists against the pouertie of these *Waldenses* wee answer. 1. That pouertie can be no disgrace vnto them who liue vprightly, and maintaine the truth in sinceritie, *Better is the poore that walketh in his integritie, then the rich that is peruerse; hath not God chosen the poore of this world, rich in faith, and heires of the kingdome of heauen?* 2. Neither yet were they all in such pouertie, for *Waldus* (whom they call the ring-leader of them) was a man of great substance, *Reymund* Earle of *Tholouse*, and diuers other great Potentates adhered to them and their Religion. 3. Neither was their number so small, or themselues such vagabonds as the Papists doe traduce them, for though the fury of persecution did disperse diuers of them, and caused them to flie from place to place, yet they followed their callings, and many times valiantly defeated their enemies.

Apologie for the *Waldenses.*

Prou. 19. 1.

Iam. 2. 5.

Histor. Waldensium.

Ibid.

To the want of learning, and grosse ignorance, which the Papists obiect against them, I answer, first with that of the Apostle, 1 *Cor.* 1. 26. *Not many wise men after the flesh, not many mightie, not many Noble hath God called, but God hath chosen the foolish things of the world to confound the wise, &c.* And againe, *That they are best learned, who haue learned to know Iesus Christ and him crucified.* Secondly, wee denie that they were all so illiterate or vnlearned. *Reynerus* a Writer about that time, and a bitter enemie of theirs, in a long processe, wherein hee describeth

1 Cor. 1. 26, 27, 28.

1 Cor. 2. 2.

their

their Doctrine, testifieth that hee heard of one who did know the partie, *that a certaine heretick of this sect* (so it pleaseth him to stile them) *to conuert a certaine person to his faith, in the night and winter time, swamme ouer the Riuer* Ibis *to come vnto him, and to teach him: Moreouer so perfect* (saith hee) *were they in the Scriptures, that hee himselfe did see and heare a man of the Countrey vnlettered, which could recite ouer the whole booke of* Iob *word by word without booke, with diuers others which had the whole new Testament perfectly by heart.* And although some of them rather merrily then vnskilfully expounded the words, *Iohn* 1. 12. *Sui non receperunt eum, Swine did not receiue him*; yet were they nor so ignorant and voide of learning, but that in *Reynerus* his time they *had* 40. *Churches at the least, and Pastors to instruct them, and in one Parish called* Cammach, *there were tenne open Schooles of them.*

Reyner. de Waldens.

Æneas Sylu. Bohem. hist. de Waldens. dogmat.

Reyner. resp.

And whereas they are taxed by *Æneus Siluius* to sauour of an Anabastinill communitie, *that they had all things common among them,* This is a malicious slander of a papall Parasite; Indeed because they being thrust forth both of Countrie and goods, and compelled to make the best shift as they could for themselues, they did not intend their owne priuate commoditie, but euery one did helpe each other to the vtmost of his power, the most part of them being made through the Tyrannie of their persecutors very poore; and hence they were called *Pauperes de Lugouno, Or the poore men of Lyons.*

Martyrol. 209.

Their

Their Doctrine, howsoeuer the Papists (after their vsuall manner) mis-report of it, and speake worse of it then it is, yet cannot be brought by them within the compasse of Heresie or be confuted by the Word of God. The Booke of Inquisition doth thus describe them and their manners: *The manner of the Waldenſis is this; They kneeling vpon their knees, doe continue in their prayers with ſilence, ſo long as a man may ſay thirtie or fortie Pater-noſters: And this they doe euery day with great reuerence, being among themſelues, and ſuch as be of their owne Religion, both before Meales, and after; likewiſe when they goe to bed, and in the morning when they riſe, and at certaine other times alſo, as well in the Day as in the Night. Alſo they haue and vſe the ſeuen Articles of Faith concerning the Diuinitie, and ſeuen Articles concerning the Humanitie, and the ten Commandements, and ſeuen workes of Mercie, which they haue compyled together in a compendious Booke glorying much in the ſame, and thereby offer themſelues readie to anſwere any man for their Faith. Before they goe to meat, they haue this Grace*; Benedicite, Kyrie eleyſon, Chriſte eleyſon, Kyrie eleyſon, Pater-noſter: *Which being ſaid, then the elder amongſt them beginneth thus in their owne Tongue*; God which bleſſed the fiue Barley Loaues and two Fiſhes in the Deſart, before his Diſciples, bleſſe this Table, and that which is or ſhall be ſet vpon it, In the Name of the Father, of the Sonne, and the Holy Ghoſt, Amen. *And likewiſe when they riſe from meat, the Senior giueth thankes, ſaying the words of the* Apocalypſe; Bleſſing, and Worſhip, and Wiſdome, and Thankſ-giuing Honor, Vertue, and Strength to God alone for euermore, Amen. *And addeth moreouer*;

Ex Inquiſitorio quodam libello de moribus & conſuetudine Waldenſ.

God reward them in their Boſomes, and be beneficiall to all them that be beneficiall to vs, and bleſſe vs: And the God which hath giuen vs Corporall Feeding, graunt vs Spirituall Life; and God be with vs, and wee alwayes with him: *To which they all anſwere,* Amen. *And thus ſaying Grace, they hold their hands vpward, looking vp to Heauen. After their Meat, and Grace thus ſaid, they teach and exhort among themſelues, conferring together vpon their Doctrine, &c.* Hitherto the Booke of Inquiſition made againſt them, doth teſtifie of them.

Let vs adde hereto the Teſtimonie of *Reynerus*, their profeſſed Enemie; who when hee had ſaid all that he could, in deprauing and impugning them, yet is driuen to confeſſe this of them: *This Sect of Lyoneſts* (ſo hee calleth them, of the place where-hence firſt they ſprang) *hath great ſhew of Pietie, liuing vprightly before men, and beleeuing all things aright concerning God, and all the Articles of the Creed, onely they hate and blaſpheme the Church of Rome, &c.* Thus farre, by way of Apologie, for the Waldenſes.

Reyner. Hiſt. de Waldenſ. Ex Orthuin. Gratian.

The like Apologie I might make for all the reſt of thoſe famous Worthies, which together with vs, long before our dayes, or the dayes of *Martin Luther*, haue profeſſed the ſame Religion which wee now profeſſe. But becauſe theſe, before-mentioned, are the parties againſt whom our Aduerſaries (the Papiſts) eſpecially doe except; and whatſoeuer elſe they doe, or can alleadge againſt any other particulars, are the ſame things which haue beene anſwered vnto the former exceptions; I will ſurceaſe from further Apologies,

gies, especially seeing that I labour to be briefe. This (which this way hath beene spoken) may suffice, to cleare these Auncients of our Religion (whom wee haue alreadie prooued to haue beene of the same Faith and Religion which wee now hold, and the Papists themselues call the fore-runners of our Faith) from those slanderous Calumniations which they aspersse vpon them, and to prooue them such famous and worthie Instruments of Gods glorie, that wee need not be ashamed to follow them in that holy way which they haue gone before vs.

Hauing now cleared the way, and traced the footsteps of our Protestant predecessors backward, from the dayes of *Martin Luther*, vnto the very time when Poperie (that great Mysterie of Iniquitie) began to display it selfe in her colours, from the time of King *Henry* the eight, vnto the dayes of *Phocas* the Emperour, for the space well-nigh of a thousand yeeres; I now returne againe to prosecute this Catalogue, and to shew a farre higher ascent of the same, from the time when Poperie was set on foot, vnto the dayes of the Apostles, and the time in which our blessed Sauiour did manifest himselfe in the flesh.

Which labour, albeit it might well be spared, for as much as the Controuersie being betweene vs and the Papists, Which of the two Churches is the most auncientest; wee hauing alreadie shewed the continuance of our Church, euen from the time when first their Church (if wee may call that a Church, which they haue turned into a Court) began, wee haue done alreadie to stop their mouthes, and to

free our ſelues from that imputation of Noueltie which they obiect againſt vs: Yet for the more ample manifeſting of the Point now in Controuerſie, and wholly to ſtop the mouth of the Aduerſarie, that it may appeare that our Religion is yet of farre greater Antiquitie; a farther demonſtration ſhall be made, wherein it ſhall appeare, that our Religion (that which is now profeſſed by the Proteſtant Churches) is that ſame Religion which was taught by Chriſt and his Apoſtles, profeſſed and maintained by all the Orthodoxe ancient Fathers, Martyrs, and Confeſſors, that liued in and ſince the Primitiue Church, to the time that Poperie was firſt hatched out of his Cockatrice Egge.

Which to make plaine, wee muſt by the way take notice, That in the firſt ſix hundred yeeres there was no ſubſtantiall or fundamentall Innouation receiued in the Church; the preſent Romane Faith (touching the Points controuerted betweene them and vs) being as yet eyther vnhatched, or not receiued by knowne Heretikes: Onely the Myſterie of Iniquitie that began to worke in the Apoſtles time, encreaſed by the Hereſie, Ignorance, and Superſtition of ſome that dayly corrupted the Truth. Stories remember vs of a ſaying of *Hegeſippus*, *That the Church continued a Virgin vndefiled, as long as the Apoſtles liued: but when that generation was paſt, the conſpiracie of wicked Hereſie, through the ſeducing of thoſe who taught other Doctrine, tooke beginning.* Hereof the Apoſtles gaue warning, and the auncient Fathers complayned, and that with teares. It is our Taske now to prooue, that all thoſe faithfull Chriſtians, who

2. Theſſ. 2. 7.

Euſeb. Hiſt. lib. 3. cap. 32. lib. 4. cap. 23.

Niceph. lib. 4. cap. 7.

Act. 20. 28. Philip. 3. 18. Baſil. Ep. 70.

who liued either in the primitiue pureſt times, or afterwards kept themſelues orthodoxe, vnſpotted from then-broached hereſies, till the hereſie of hereſies, Poperie was ſet on foote, were of the ſame faith and religion with vs, and were of our ſide: for the triall whereof, as we haue already looked into the dayes of olde, and conſidered the yeares of many generations which are paſt and gone; ſo now let vs aske our Fathers, and they will ſhew vs, let vs aske our Elders, and they will tell vs. Deut. 32. 7.

And here as the Papiſts challenge vs to ſhew where our Church was before *Luthers* time, wee will ſhew our Church before the time of Pope *Boniface* the 3. who was the firſt that tooke vpon him the name of the vniuerſall Biſhop, and at whom (and not before) the Popiſh Church (as now it is) doth take her beginning. This *Boniface* about the yeare of our Lord 507. with much adoe obtained of *Phocas* the Emperour, that he might be made the vniuerſall Biſhop of the world: The which authority (ſay the Romane Chroniclers) his ſucceſſours haue not onely held faſt with their teeth, but alſo wonderfully encreaſed. Before this time, or before there was euer any who vſurped any ſuch Eccleſiaſticall Supremacie, wee haue many that tooke our part, as may appeare by this Induction.

Otho Friſingen. Chron. lib. 5. c. 8. Marian Scot. in ann. 608. Vſperg. in Phoca.

Betweene the yeares 450. and 500.

In Rome.

Gregory the 1. who albeit hee did much decline from the sincerity of his pious predecessours, and was a patron of many superstitions, yet was an earnest opposite against the papall Supremacie, calling it vaine, proud, profane, blasphemous, mischieuous, Antichristian, against the commandements of God, and the decrees of Councels. *lib.* 4. *Epist.* 32. 34. affirming him to be a follower of Sathan, & fore-runner of Antichrist, who assumeth that title. *Epist.* 38. 39.

24. Bishops, and 34. Presbiters in a Councell at Rome. *Anno Dom.* 595.

In Constantinople.

Euphemius, who was so firme and constant in his Religion, that he would not annoint *Anastasius* Emperour, before he had sealed a writing that he would make no innonation in Religion. *Theod. lib.* 2.

In Alexandria.

Iohn called *Tabenesiota*, who kept the true faith, and was banished by *Anastasius*, because hee would not damne the counsell of *Chalcedon*. *Magdeb. cent.* 6.

In Antiochia.

Gregorius who ministred in *Antiochia* 25. yeares, how he adhæred to our Religion: see *Euagr. li.* 6. *c.* 18.

Betweene the yeares 400. and 450.

In Rome.

Leo, at the first a Deacon, afterwards Bishop of Rome, among whose constitutions there is a sharpe decree against the ambition, which euen then beganne in that sea. *Hist. Magd. cent.* 5. *c.* 10.

In Constantinople.

Iohn Chrysostome, Bishop of Constantinople, who lined in the dayes of *Arcadius* & *Honorius*: In whose writings

writings we may find most part of those points, wherein wee differ from the Papists confirmed: As for example.

Atticus another Bishop of Constantinople, who next saue one succeeded *Chrysostome* in that sea, was a bitter enemie to superstition, for perceauing that diuers of the people of Constantinople, sorted to the Sepulchre of *Sabbatius*, to pray & to do some worship to your defunct; he caused that body in the night season to be raised, and to be buried in another place vnknowne to the said superstitious people, that so they might leaue off their Idolatrous praying. *Hist. Magd. cent.* 5. *c.* 10.

Accatius another Bishop of Constantinople succeeded *Gennadius*, and gouerned that sea 17. yeares. In his time the Roman Church contended for superiority. This *Acatius* resisted the same, and little regarding the pride of the Romane, Bishop, excommunicated *Fœlix*, and razed his name out of the roll of Bishops. *Histor. Magd. Ibid.*

In Syria.

Theodoret Bishop of Cyrus a Towne in Syria, liued vnder the Emperours *Theodosius, Valentinian, Martian*: Among other things wherein hee agreeth with vs, hee is directly against transubstantiation. *Theod. dial.* 1. *c.* 8.

In Affrica.

Augustine Bishop of Hippo, one of the most learned of all the auncient Fathers, his Religion was the same with vs, as may appeare in these ensuing articles about.

1. The sufficiencie of Scripture. *lib.* 2. *de pec. meri. c.* 36. *lib.* 2. *de doct. Christ.*

2. The Laities reading the Scripture. *confes. lib.* 6. *c.* 5. *& in Psal.* 33. *sess.* 2.

3. The markes of the Church. *de vnitat. eccl. c.* 2.

4. Originall sinne. *enchirid. ad laur. c.* 92.

5. Good works. *in Psal.* 102.

6. The Sacraments. *tract.* 15. *in Ioh. & de symbol. ad catech. & tract.* 30. *in Ioh. & contra Adamant. c.* 12. *& tract.* 30. *in Ioh. & de ciuit. dei.*

dei. lib. 21. *c.* 25.

7. The authority of Bishops and Councels. *Ser.* 2. *epist.* 162.

8. Inuocation of Saints. *tract.* 19 *in Iohn. & contr. Faust. Manich. lib.* 20.

See farther of *Augustines* agreement with vs in the maine points of faith and doctrine, in a Treatise lately set forth to this purpose, entituled *S. Augustines Religion*, wherein are proued 62. points of our and his concordance.

In France.

Eleutherius Bish. of Lions.

Saluianus Bish. of Marsell.

Hilarius, first Bishop of Arles, afterwards of Vienne, opposed himselfe directly against *Leo* Bishop of Rome, and would acknowledge no iurisdiction of that Sea, ouer the Churches of France: he came to Rome, and withstood the Pope to his face. *Leo ad Gal. Episc. epist.* 77. & 89.

Vincentius Lirinensis.
Prosper Aquitanicus.
Martinus Turonensis.
} *Magd. cent.* 5. *c.* 10.

Betweene the yeeres 350. and 400.

In Italy.

Ambrose, Bishop of Millane, whose accord with vs in the maine points of our Religion may appeare out of his writings. *viz.*

Hierome borne in Stridon, a Towne of Dalmatia, brought vp in learning at Rome, who although hee wanted not his errours, and enclined much to diuers superstitions, which began about those times, yet accorded in many things with vs, as may appeare by his writings.

In Antiochia.

Flauianus, against whom *Damasus*, *Syricius*, and *Anastasius*, Bishops of Rome, were mighty opposites, who misinformed the good Emperour *Theodosius* against him, before whom when *Flauianus* had appeared, he freely and wisely spake to this effect. *O Emperour, if any man blame my faith as peruerse, or my life as vnworthy, I am content to bee*

iudged

iudged by my very Aduersaries: But if the Disputation be onely concerning Principalitie, and eminent places, I will not contend with any man, but denude my selfe of all Superioritie, and commit the charge of Antiochia to whom yee like best. Theodor. lib. 5. c. 23.

In Jerusalem.

Cyrillus, who was an enemie to the Pompe of the Clergie, and had more regard to feede the Poore, and to the Preaching of the Word, then to the outward garnishing of Churches. *Zozomen. lib. 5. c. 25.*

In Constantinople.

Nectarius, a man of noble birth, Bishop of Constantinople; in whose time, Auricular Confession was abrogated in Constantinople, vpon occasion of Adulterie committed betweene a Penitentiarie and a woman, confessing her sinnes vnto him. *Socrat. lib. 5. c. 19.*

The Councell of Chalcedon.

Where, was the Emperor *Martianus* himselfe in person, and of Bishops and reuerend Fathers, 630. These in plaine tearmes, gaue the Sea of Constantinople equall Priuiledges with Rome, and in causes Ecclesiasticall, to be aduanced as farre as Rome. *Concilium Chalced. Act. 16.*

In Armenia.

Letoius, Bishop of Meletina, in Armenia, a bitter enemie to Monkish Profession, whose societie hee was wont to call a Denne of Theeues. *Theodot. lib. 4. c. 11.*

In Affrica.

Optatus Mileuitanus, who liued about this time, and doth accord with vs; first, in the Scriptures, that they are the Iudge of Controuersies, *Lib. 6. & lib. 1. de Script.* secondly, about the Sacraments, *Lib. 6. & lib. 1. Cibus ibi est spiritualis, & potus spiritualis:* In the Point of Regeneration, *Lib. 2. & 7.* In the Point of the Catholike Church, *Lib. 2. aduersus Parmen.*

In Europe.

Hilarius, Bishop of Poitiers in France, who tooke great paines to purge the Countrey of Fraunce from the Arrian Heresie, and to withdraw the people from Superstition. *Ruffin. lib.* 1. *cap.* 31. *Histor. Magdeb. Cent.* 4. *cap.* 10.

Betweene the yeeres 300. and 350.

Councels.

THe Councels of Ancyra, Nice, Tyrus, Gangra (in which was condemned the Heresie of *Eustasius* speaking against Marriage, eating of Flesh, &c.) Eliberis, Carthage (where the Bishop of Rome was stoutly withstood) Antioch, and Sardica, were all summoned at the commaundement of the Emperours, not of the Popes. *Tom. Concil.*

Fathers.

Basilius Magnus, Bishop of Cæsarea in Cappadocia, in his Writings hee much confirmeth our Faith, and Doctrine, and complaineth of the pride of the Westerne Churches, and condemneth their affectation of the Supremacie. *Basil. transmarin. Epist.* 77. *& Epist.* 10. *ad Eusamos.*

Gregorius Nazianzenus, who reuiued the true life of Preaching, when the Truth of GOD seemed to haue beene buried, and inueighed against the pride of Prelates, seeking Supremacie ouer others. *Zozom. lib.* 7. *cap.* 5.

Gregorius Nyssenus, a married Bishop. *Niceph. Callist. lib.* 1. *cap.* 19. whose Writings albeit the Papists doe alleage in many places, to patronize their doctrines and opinions; yet beeing well considered, they make nothing for them, but rather much against them. *Vide Scultleti examen locorum ex Nysseno a Pontif. citat. in medulla Patr.*

Macarius Ægyptius, a learned Writer, is altogether with vs in the point of Iustification, *Hom.* 11. in the certaintie of Saluation, *Homil.* 19. *&* 20. against the

the Reall presence, *Hom.* 27. against Purgatory, *Hom.* 30, 44. & 22. against Free-will, *Hom.* 2, 27. 15, 46.

Eusebius Cæsariensis, a learned man, and writer of many Bookes, agreeth with vs against the Papall Supremacie, *Lib.* 2. *de vit. Const.* & 3. & 37. about the Scriptures, *Lib.* 5. *Histor. Eccles.* c. 14. about the Sacraments, *Lib.* 1. *demonst.* c. 10. & *li.* 5. *cap.* 3. about Iustification, *Lib.* 1. *Histor. Eccles. cap.* 5. against Images, *Lib.* 3. *de præp. Euang.* against Popish Iniunctions of Fastings, *Lib.* 5. *Eccles. Hist.* c. 23.

Epiphanius, borne in a little Village of Palestina, called Barsanduce; hee wrote much, and in his Writings agreeth with vs, concerning the Scriptures, *Lib. de mens.* and power of the Catholike Church, *Hæres.* 35. about Marriage, and Virginitie, *Hæres.* 48. about Fasting, *Hæres.* 33. against inuocation of Saints, *Hæres.* 78, 79. against Images, *Hæres.* 19. against the Masse, *Hæres.* 55. against Purgatorie, *Hæres.* 59. against celebrating of Priests, *Hæres.* 61. against Lay-Baptisme, *Hæres.* 76.

Athanasius, Bishop of Alexandria, whose name was famous in the elder Church, wrote much, and agreeth therein with vs: Against Traditions, *Epist. de Synod. Nicen. Decr.* against Inuocation of Saints, *Epist. ad Adelph.* against their seuen Sacraments, *Orat.* 2. *contra Arrian.* against Images, *Orat. contra Gentes:* against the Supremacie, *Epistol. ad Solit.* and many other such like points.

Paphnutius, a Bishop in a Towne of Thebaida, himselfe an vnmarried man, opposed himselfe in the Councell of Nice, against the inhibition of Priests marriage, and caused the same to bee stayed, *Socrat. lib.* 1. *c.* 11.

Lactantius Firmianus.

Didymus, a Doctor of the Schoole of Alexandria.

Acholius, Bishop of Thessalonica.

Osius, Bishop of Corduba.

Asclepas, in Gaza.

Philozonius, Bishop of Antiochia.

Hermogenes, Bishop of Cæsarea.

James, Bishop of Nisebis, in Mesopotamia, and diuers others.

Thus haue I ſhewed the fore-runners of our Religion, aboue two hundred yeeres before Poperie began; and the Profeſſors of the ſame, in the time of the Churches flouriſhing eſtate, before the Church of Rome declined to that Apoſtaſie, in which now for theſe many yeeres, it hath continued. Whereby wee may diſcerne, how impudent our Aduerſaries the Papiſts are, in challenging all the ancient Fathers as theirs; and making no end of boaſting of the Fathers, one of them ſaith: *The Proteſtants, in the Queſtions of Faith, ſhould enquire on what ſide the Fathers ſtand, that it being knowne, they might embrace the Doctrine which the Fathers of old iudged to be true.* Wee haue done as hee aduiſeth: Wee haue asked the Fathers, and they haue told vs; our Elders, and they haue told vs, That they haue profeſſed and maintained the ſame Doctrine and Religion which wee profeſſe. True it is indeede, wee dare not follow euery one of them in euerie ſtep, or tye our ſelues to euery one of their Opinions. The Fathers themſelues were men; and beeing men, might haue, yea had their Errors. Onely the Canonicall Authors (as the Ieſuit himſelfe confeſſeth) as being from aboue, Heauenly and Diuine, doe alwayes hold a perpetuall and ſtable conſtancie in their Writings: But other holy Writers are inferior, and humane, failing ſometimes, and now and then, contrarie to the courſe of Nature, bring foorth a Monſter. *Origen* taught many things againſt the Faith, and miſ-applyed many things in Scripture: *Cyprian* held Rebaptization; *Tertullian*, Montaniſme: And which of them had not his faylings? *Auguſtine* himſelfe ſaith; *I cannot denie,*

Campian. rat. 5.

Greg. Valenc. tom. 3. p. 291.

Greg. Valenc. tom. 3. p. 329.

Epiph. de not.

Epiſt. ad Iub. aduerſ. Prax. Auguſt. d. 9. Negare.

denie, but that there are many things in my workes, as there are also in the writings of mine Ancestors, which iustly and with good discretion may be blamed. The Fathers themselues haue denied what some of their Fathers haue held before them; yea, some of them vpon better consideration haue retracted their owne errors; we therefore (according to *Marsilius* his aduice) *receiue whatsoeuer they bring consonant to the Scripture, but what they bring dissonant from it, we reiect with reuerence.* Marsil. Defensor. pacis, p. 413

It is a false slaunder therefore which the Iesuites and other such like Popish circumcellions buzze into the eares of their peruerted Proselites; *That we Protestants disclaime the Fathers, despise their writings, shunne the triall of our doctrine by them, because* (say they) *we know that they are all against vs.* Whether wee or they doe least esteeme the writings of the Fathers; let the indifferent Reader iudge. They boast and bragge of, but how basely doe they vilifie them, and proudly reiect them, where they doe not fit their humours? *Little credit* (saith *Bellarmine*) *is to be giuen to* Tertullian *in this matter, for he was a Montanist; I doe not in this point* (saith *Tolet*) *allow the doctrine of* Augustine, Ambrose, Chrysostome, Theodoret, *and* Photius. *I will sooner beleeue* Anacletus (saith *Alphonsus*) *then either* Hierome *or* Augustine: *Though* Chrysostome *and* Augustine, *and some other Fathers say (That* Iudas *receiued the Sacrament) yet the constitution of* Clement (*an egregious counterfeit*) saith another of them, *is rather to be beleeued.* In the matter touching the Baptisme of *Constantine* the Great, they reiect *Eusebius, Ambrose, Hierome, Theodoret, Socrates, Zozomen,* and the whole Councell of Ariminum, and say, That they deserue no credit. In the que- Bristo. Motiu. 14. Campian. rat. 5. Bellar. Rom. Pontif. lib. 4. c. 8. Tolet. Rom. 9. p. 421. Alphons. aduer. hær. verb. Episcop. Turrian. Scho. Græc. in Const. p. 172. Baron. an. 324 n. 43. & 50.

Almain.potest. Eccles. c. 16.

Bann. part. 1. p. 75.

stion about the Conception of the Virgin *Mary*, they hold her to be exempted from Originall sinne, and make it a point of Faith so to beleeue, and that it is impietie to thinke otherwise; yet they acknowledge, that all the Fathers with one consent held the cõtrary. Thus do they dodge with the Fathers & cast them off contumeliously, whẽ they do not dance after their Roman Pipe; and yet would seeme wholly to relye vpon them, and to seeke the tryall of their Cause by them.

No wonder then if they find Cauils at our Quotation of them, casting off most violently whatsoeuer is alledged by vs out of the Writings of those Fathers, onely becaus they will not be said to haue yeelded, that Councels, Fathers, Histories, or any auncient Writers should seeme to be of our side. Whatsoeuer wee produce, they sleightly put off with one answere, *It is forged.* Instance wee in the Historie of *Honorius*, the Pope, and shew his falling into the error of the Monothelites; they will tell vs, We doe belye him: Alledge we for proofe, the second Nicene Councell; they answere, The Councell is forged: Second wee yet with the testimonie of the sixt General Councell; they will reply, That part of the Councell which containeth his Condemnation, is forged by the Greekes: Alledge we the eight Generall Councell, to backe it; they will reply, That Councell was deceiued by the false Copies of the sixt Synod: Alledge we diuers authentike Histories, that say it; they will answere in a word, by denying their authoritie: Alledge we further some of their owne Writers (as *Canus*) that acknowledged it; they reiect him, and descant vpon his name, wishing, That he had more wit, then to be so headlong

Nicen. Concil. 2.

Bellarm. de Rom. Pontif. lib. 4. c. 11.

Concil. 6. generali.

Pyggh. diatrib. de Act. 6. Synod.

Baron. an. 681. n. 13.

Bellarm. vt supra.

Baron. an. 181. n. 31.

Quem voluissem sensibus potius Canum quam nomine.

in

in giuing his verdict vpon so great a matter. So when we doe obiect the sixt Councell of Carthage, stoutly resisting the Pope of Rome, and conuincing him of Forgerie; they will answere, That was no true Councell. Make wee it plaine, that it was a true Councell, and that there were 217. Bishops at that Councell, who openly withstood the Bishop of Rome, and taxed him for forging some falsely pretended Canons of the Nicene Councell; they will reply, Those Bishops of Africa were deceiued in the number of the Nicene Canons: Prooue we this not to be so, by producing forth the Acts of the Councell; they shift it off, with exclayming against the Fathers assembled in the Carthage Councell, and say, That the Deuill led them to be so sawcie with the Bishop of Rome. So produce we the Councell of Chalcedon, giuing equall priuiledges to the Bishop of Constantinople with the Bishop of Rome; they reply, The Vice-gerents of the See Apostolike, *Paschasinus* & *Lucentius*, were not present when that Decree was made, therefore that Decree was not good. Wee confirme, that afterward, when they were present, & desired to haue that Act reuoked, the Councell did confirme it; they reply, The more to blame they were that did it: and exclaime against that Councell for ratifying it, when the Bishop of Rome resisted it. By these few examples we may see what small reckoning the Papists make of Antiquitie, if it run against thē neuer so litle; & that notwithstanding their big pretences of the ancient Fathers, they are fain to reiect thē at euery turne. Let thē answer to B. *Iuels* Challēge, to B. *Bilsons* Treatise, & to the rest of our writers, who haue offred the trial of our cause, & the cōtrouersie between

Concil. Carthag. 6. c. 3.

Apolog. pro Ies. p. 99.

Socrat. lib. 6. c. 18.

Apol. pro Ies. p. 103.

Bonifac. 2. ad Eulal. de reconcil. Concil. Carthag. Eccles. Concil. tom. 1.

Concil. Chalcedon. Act. 16.

Apol. pro Iesuit.

B. Bilsons difference betweene Christian subiects and vnchristian Rebels, p. 79.

vs and them, to be decided by the Fathers; and they shall plainely see, we want not testimonie of Antiquitie: and that the ancient Fathers of the Church (as our learned *Whitakers* well obserueth) *where they consent, are with vs, and onely theirs, in their errors.*

I proceed now forward in my Catalogue to the first two hundred yeares, which was the time of the Churches persecution, at what time as it groaned vnder the tyrannie of the persecuting Romane Emperours: At what time by reason of the great and grieuous persecutions, which were raised against the faithfull Christians, they could not haue such free meetings, and publique congregations, but were driuen from place to place, vexed, afflicted, and tormented; yet euen then there were not wanting thousands who did professe the same Faith and Doctrine which wee now follow, and sealed the Truth of it with their blood. All which albeit I might here insert in my ensuing Catalogue, as
Euseb.li.8.c.1. our fellow professors, because (as *Eusebius* noteth) they all adhered to the Doctrine of the Apostles; neyther were they entangled with these new-found Popish Superstitions, neyther heard they of that yoake of seruitude which the now Church of Rome layeth vpon her followers: yet I will onely content my selfe with a few of them, and that such as in their writings and actions detested and abhorred those things which were afterwards brought in by the Popish Mysterie of Iniquitie: of which number in those times, wee haue not a few consenting with vs, as may appeare in this Catalogue following.

Betweene

Betweene the yeares 250. and 300.

Fabian, *Chanemon*, of Nilus, *Fructuosus*, of Tarracona, } marryed Bishops.

Cyprian, an African, borne in Carthage, who although he had his grieuous errors, yet was a worthie Builder of the Houſe of God, not by word alone, but alſo by writing. *Auguſtine de Baptiſm. contra Donat. lib. 5. cap. 17.* In his Writings he agreeth with vs.

Narciſſus, Biſhop of Ieruſalem, a great enemie to Superſtition, *Euſeb. lib. 9. cap. 6.*

Aſclepiades, Biſhop of Antiochia; of whom *Alexander*, Biſhop of Ieruſalem (being the priſoner of Chriſt in Cæſarea) wrote vnto the people in Antiochia, That it was a comfort vnto him, and it made his Impriſonment the more eaſie, that he heard of the zeale and conſtancie of *Aſclepiades*, *Euſeb. lib. 6. cap. 11.*

Babilas, Biſhop of Antiochia (vpon whom albeit the Papiſts would father many of their ſuperſtitious deuiſes) yet *Euſebius*, who may bee beſt credited in this point, ſheweth his hatred of all Idolatrie; and therefore (no doubt) likewiſe of ſuch Idolatrous inuentions, *Euſeb. lib. 6. cap. 39.*

Betweene the yeares 200. and 250.

Tertullian (who albeit hee fell into the Error of *Montanus*, and held diuers other Errors) yet where he was Orthodoxe, ſtood moſt with vs, as

Origen (of whom the Prouerbe is, *Vbi bene nemo melius, vbi male nemo prius*) where hee writeth beſt, is for vs, as

Polycrates, Biſhop of Antioch, a marryed Biſhop, together with diuers other Biſhops of Aſia, withſtood *Victor*, Biſhop of Rome, and oppoſed certaine Conſtitutions by him vrged, about Obſeruation of Dayes, Meats, Drinkes, Veſtures, &c. *Euſeb. lib. 5. c. 26.*

Betweene the yeeres 150. *and* 200.

Polycarpus. Bishop of Smyrna, who resisted *Anicetus*, Bishop of Rome, and withstood diuers Ceremonies, then beginning to be set on foot, *Euseb. lib.* 5. *cap.* 26.

This *Polycarpus* also wrote an Epistle to the Philippians, wherein hee defendeth the same Doctrine of Iustification by Faith, as we doe, *Iren. lib.* 3. *cap.* 1.

Irenæus, Bishop of Lyons in France, who though hee was entangled with the error of the Chyliasts, yet where he was Orthodoxe, ioyned with vs, and wrote in the name of his brethren of France vnto *Victor*, Bishop of Rome, reproouing him for offering to excommunicate the Churches of Asia, who withstood his Traditions, *Euseb. lib.* 5. *cap.* 26.

Melito, Bishop of Sardis, wrote an Apologie for the Christians to *Antonius* the Emperor, *Euseb. lib* 4. *c.* 13. His consent together with vs, about the Canonicall Scripture, and the Apocripha, may be seene in his Epistle to *Onesimus*, *Melit. Apolog. ad Onesim.*

The Congregations at Lyons and Vienna in France, how they accord with vs, may be seene by the Epistle set forth in their name, *Extat Martyrol. p.* 40.

Betweene the yeeres 100. *and* 150.

Ignatius, who in the persecution of *Traian* the Emperour, was for the Christian Faith deliuered to wilde Beasts, to be deuoured, *Euseb. lib.* 3. *cap.* 35, 36.

It is written of him, That as hee passed through Asia, being vnder the most strict custodie of his Garders, hee strengthened and confirmed the people euerie where, as hee went, and admonished them especially, and before other things, to beware and shun Heresies, and vaine Superstitions, newly risen vp, and that they should cleaue onely to the Writings of the Apostles, &c. *Ex Hierom. in Catal. Sanct. Eccl.*

Iustinus

Iustinus Martyr, who wrote two bookes of *Apologie* for the Christians to the Emperour *Antoninus Pius*; In the which and in his Dialogues hee testifieth the summe and substance of the doctrine and Religion of the Christians in those times, wholy answering with ours now, if wee compare them together. *Iustin. Dialog. cum Tryph. & Apol.*

Quadratus, Bishop of Athens.

Agrippus Castor.

Hegisippus, and others.

Betweene the yeeres 50. *and* 100.

SAint *John* the Euangelist, who for preaching the Gospell, was banished by *Domitian* into the Ile *Pathmos*, about the yeare 97. and after the death of the aforesaid *Domitian*, was released againe vnder *Pertinax* the Emperour, and came to *Ephesus anno* 100. where hee continued vntill the time of *Traian*, and liued till the yeare after the passion of our Sauiour 99. How our doctrine doth agree with his, may be seene if we examine it by his Writings. Euseb. lib. 3. c. 10.

S. *Peter. Simeon* Bishop of Hierusalem. *Iacobus Iustus.*

S. *Paul. Onesimus* Bishop of Sardis. *Titus.*

THE CHVRCHES OF

Rome.	*Ephesus.*
Corinth.	*Pergamus.*
Galatia.	*Thyatyra.*
Philippi.	*Sardis.*
Colossos.	*Smyrna.*
Thessalonica	*Philadelphia*
Crete.	*Laodicea.*

Betweene the first yeere of our Sauiors *Incarnation, and the 50. after.*

BEsides *Iohn* the Baptist, old *Simeon*, *Hanna* the daughter of *Phanuel*, &c. wee haue the Twelue Apostles:

SIMON PETER.	THOMAS.
ANDREVV.	MATTHIAS.
IAMES, the sonne of *Zebedee.*	IAMES, the sonne of *Alphæus.*
IOHN.	LEBBEVS, whose surname was *Thaddæus.*
PHILIP.	SIMON, the Canaanite.
BARTHOLOMEVV.	MATTHIAS, chosen in the place of *Iudas Iscariot.*

IESVS CHRIST HIMSELFE BEING THE HEAD CORNER STONE.

* * *

That

THat the Apostles taught the same Doctrine which wee embrace; and those Churches (before-mentioned) vnto whom the Apostles wrote, did follow the same Religion which wee professe, may appeare, if we compare our Doctrine and Religion with theirs; which, in stead of many others, wee may behold in this briefe Table beneath specified.

THE DOCTRINE OF THE Apostles, and profession of the Churches *vnto Whom they Wrote:*

Agreeing with vs PROTESTANTS.	Disagreeing from the PAPISTS.
Scripture sufficiencie.	*Traditions.*
IOhn 5.39. Iohn 20.31. Act.17.10. Luk.16.29. Eph.2.20. 2.Tim.3.15, 16,17.	IOhn 4. 22,23. 1. Timoth. 4.1. 2. Timoth. 3. 1. Reuelat. 22. 18, 19.
Scripture perspicuitie.	*Slander of obscuritie.*
Matth.7. 7. Rom.10.6. 2.Cor 4.3.	Rom.15.4. 1.Thess.5.20. 2.Pet.1.19.
Scripture authoritie.	*Authoritie of the Church.*
Iohn 5.34,36,39. Luk. 16.19. & 1.Ioh.5.6.	Act.2.42. & 19,20. Ephes.5.24.

Agreeing with vs PROTESTANTS.	Disagreeing from the PAPISTS.
Sacraments.	*Sacraments.*
Their number. *Math.* 28. 19. *Mark.* 16. 16. *Joh.* 3. 5. *Luk.* 22. 19. Their efficacie. *Rom.* 1. 17. 1. *Pet.* 3. 21. The fruits and effects of Baptisme. *Ioh.* 5. 14. *Ephes.* 4. 23.	*Their seauen-fold number.* 1. Cor. 11. 23. Reue. 22. 18. *Their opus operatum.* Eph 4. 5. *Their whole taking away sinne.* Rom. 7. 7, 8. 1. Ioh. 1. 8. *Their sacrifice of the Masse.* Heb. 7. 24. & 9. 15. & 10. 10. *Reall presence.* Ioh. 6. 35. Act. 3. 21. 1. Cor. 11. 37. *Keeping backe the cup from the laypeople.* 1. Cor. 11. 33. 34.
Artic 31. The Sacrament of the Lords Supper. 1. *Cor.* 10. 11. 1 *Cor.* 11. 10. 1. *Cor.* 10. 16. 17. Spirituall eating and drinking in the Sacrament. 1. *Cor.* 10. 3. 1. *Pet.* 1. 29. Communicating in both kinds. *Math.* 26. 26. Mark. 14. 22. 1. *Cor.* 10. 16.	
The true manner of Gods worship.	*Will-worship.*
Tit. 1. 5. Hebr. 13. 7. 1. Pet. 1. 23.	Coloss. 2. 18, 20, 23. Math. 15. 9.
The danger of all sinne.	*Veniall sinnes.*
Rom. 4. 15. 1. Ioh. 3. 4.	Rom. 6. 23. Iames 1. 15.
Prayer.	*Prayer.*
To God alone. Rom. 8. 27. 1. Cor. 1. 16. Heb. 10. 19. *in a known tong.* 1. Cor. 14. 15.	*To Saints & Angels.* Rom. 10. 14. Col. 2. 18. *In an vnknown tongue.* 1. Cor. 14. 16.

Agree-

Agreeing with vs PROTESTANTS.

The Church.

It is a congregation of the faithfull onely, &c. Ioh. 10. 16. & 15. 14. Eph. 5. 23. *True markes of the Church.* Act. 2. 4. Eph. 2, 10. Act. 5. 8. *Christ alone the head of the Church.* Eph. 1. 22. & 4. 16. Act. 4. 11. 1. Cor. 1. 11. *Ecclesiasticall discipline.* 1. Cor. 5. 7. 2. Thes. 3. 14. Tit. 3. 10.

Sanctification.

In true holines and newnesse of life. Rom. 16. 4. Luk. 1. 75 Eph. 1. 4. Philip. 1. 12. Coloss. 1. 22.

Faith.

An assured confidence. Mark 5. 7. 2. Tim. 2. 8. *vpon knowledge.* Heb. 11. 1. 2. Cor. 13. 5. *only in the elect.* Ioh. 6. 35.

Repentance.

The gift of God. Genes. 8. 21. Rom. 8. 7. *Necessarie.* Iam. 1. 7. 1. Tim. 2. 21. *Confession to God.* Math. 3. 6.

Disagreeing from the PAPISTS.

The Church.

A promiscuous company. Eph. 5. 25, 26. 1. Ioh. 2. 19. *False markes.* Math. 24. 23. *Popish monarchie.* 2. Thess. 2. 4, 6, 7. Reuel. 13. 8. *Popish Hierarchy, pardons, and suspensions.* Act. 11. 28. 2. Cor. 10. 4.

Sanctification.

In observation of dayes and meates. Coloss. 2. 16. Rom. 14. 14.

Faith.

A beliefe in generall. Rom. 10. 14. *Implicite.* Iam. 2. 19. *in heretickes and wicked men.* 2. Thess. 3. 2.

Repentance.

Free will. 1. Cor. 2. 14. Coloss. 2. 13. *Meritorious.* Rom. 4. 5, 6. *Auricular confession.* Luk. 5. 21.

Agree-

Agreeing with vs PROTESTANTS.	Disagreeing from the PAPISTS.
Good Workes.	*Good Workes.*
Must spring from Faith, Rom. 8 8. Galat 5 6. Tit. 1 15. Heb 11.6. *Are our dutie,* Matth 7.17. 2. Pet. 1. 10.	*Before Iustification,* Matth. 12.33. Luk.6. 43. Rom. 11.17. *Merit of them,* Rom. 5. 12. Galat. 3. 11. Heb. 11.17.
Subiection to Powers.	*Exemption from obedience.*
Rom. 13. 1,2,3. Tit. 3. 1. 1. Pet. 2. 13.	1. Tim. 2. 1,2. Iude 1.
Places after this life.	*Purgatorie.*
Only two, Heauen and Hell, Reuel 14. 13. & 22. 13.	Luk. 23. 43. 2. Cor. 12. 3, 4.

I Might instance in many more, yea, in all the differences betweene vs and the Papists, wherein I might as clearely prooue the consent of the Apostles, and those Primitiue Christians together with vs, and their dissent from the Papists; and consequently, prooue effectually our Church to haue beene in that ancient Primitiue Church. But these proofes may suffice, in stead of many; and by these, wee may learne what wee are to iudge of the rest: referring the tryall of our whole Religion (in all and euerie point thereof, wherein wee differ from the Papists)

vnto

vnto the touchſtone of the doctrine of our Sauiour Chriſt and his Apoſtles, and to that which in the writings of ſacred Scriptures is commended vnto the Churches; which indeede is the onely true rule to examine by, and to end Controuerſies.

But our Romaniſts will none of that; for they cannot endure their Religion to come vnder this tryall of Gods word; neither will it content them that wee make triall thereby, which was the reaſon that *Fiſher* in the late conference, neither could denie that Chriſt and his Apoſtles taught the ſame faith and doctrine, which the Proteſtants now profeſſe, nor would abide the triall by it, but fled from that to the practiſe of enſuing times, and more remote: for *Canus* a Writer of their owne, confeſſeth, *That the moſt points of the Roman faith are not contained in the Scripture:* And *Andradius* ſpeaketh plainely, That *many points of the now Romiſh faith would reele and totter, if they were not ſupported by the helpe of Tradition.* Therefore our Maſſe Prieſts will not endure the reſolution of the now depending controuerſies betweene vs and them, ſhould be tried by the authority of the Scriptures. *Take from them* (ſaith *Standiſh*) *their Engliſh damnable tranſlations, and let them learne to giue as much credit to that which is not expreſſed, as to that which is expreſſed in the Scripture.* And *Briſto* teaching his Scholler how to deale with a Proteſtant, biddeth him, *Firſt get the weake and proud heretick out of his weake and falſe Caſtle of onely Scripture into the plaine field of Traditions, and then like cowards they ſhall not be able to ſtand.* Alas, what ſmall foundation hath that Religion of theirs, which is onely ſupported

See the Fiſher caught in his owne Net.

Canus, loc. li. 3. c. 3. p. 151.

Andrad. Orth. Exp. lib. 2.

Standiſh, ca. 6. pro. 3.

Briſt. Met. vlt.

ported by Traditions? what comfort can there be in that Religion, which is afraid to be tried by the Scripture?

Hitherto I haue ſhewed the aſcent of the Proteſtants Church, from before *Luthers* dayes, euen to the time of our Sauiour Ieſus Chriſt & his Apoſtles, and found our Church (which the Papiſts traduce as a Nouice) euen in the primitiue Church; our Religion (which they taxe as a new Religion) to be the firſt Religion Chriſtian: I could now deriue it from an higher ſtraine, and ſhew it in a more auncient time, before Chriſt was manifeſted in the fleſh, euen in the daies of the Prophets, whoſe agreement with vs, and diſagreeing from the Papiſts, I might euidently conuince out of their Writings; Before them, in the time of *Moſes*, and vnder the Law; Before the Law, in the Patriarchs; Before them, and before the Flood, in *Noah*, *Enoch*, *Abel*, and ſo bring it to the very beginning, euen to the time of *Adam*. But this would be a needleſſe labour: for if we proue (as already hath beene proued) That our Church hath beene as auncient as the time of Chriſt and his Apoſtles; the other muſt needes follow, That it is as auncient as *Adams* time, and from the beginning: *Becauſe the Church of Chriſt is but one, and there is but one Faith, one Lord, one Baptiſme.* The Fathers before the Law, and thoſe who liued vnder the Law, though they and we differ in ſome outward Rites and Ceremonies, yet for ſubſtance embrace one and the ſame Religion, haue one and the ſame Truth, one and the ſame Foundation: That Church which was founded vpon the doctrine of the Prophets and Apoſtles,

Cantic. 6. 9.
Epheſ. 4.
1. Cor. 10. 3, 4.
1. Cor. 3. 11.
Eph. 4. 11.

Apostles, Iesus Christ himselfe being the head corner stone, euer was from the beginning, shall euer be to the end of the world. Such is ours, and such is our Religion: Therefore we conclude, That our Church and our Religion is no vpstart; but the true Church of Christ, the ancientest and only Orthodox Religion.

And now (O ye seducing Papists, ye Iesuiticall Fry, and Seminarie Frogs, which are crept vp out of the mouth of the false Prophet, and sculk abroad to seduce people) what haue you to say for your selues? with what face can you impute nouelty to vs? how dare ye buzze into the eares of your Proselites, That our Religion was neuer heard of vntill *Luthers* dayes? peraduenture you take your ayme at this, because the name of Protestants came in neere about that time. The name indeede arose vpon occasion of a Protestation made by the 14. principall Cities, and diuers Princes of Germany, at the Dyet of Noremberg, appealing from the Pope vnto the Emperour, and to a generall Councell, in which protestation was contained a declaration of their faith, and of those grieuances which they had against the Church of Rome; for which, by their aduersaries, they were termed Protestants. Now wee although wee are not ashamed of that name, yet stand not so much vpon the name, glorying in no name so much as in the name of Christians. And that such protestations were made, such declarations of the same Faith which wee professe, by the Bohemians, Waldenses, &c. alreadie hath beene made manifest. But how long time is it, I pray, that the name Papist (whereof of late they were ashamed,

Reu. 16. 14, 15.

Ioh. Sleid. lib. 3. Hist. of the Trent. Councel. lib. 1. p. 48.

and wherein they now so much glory) was knowne or acknowledged in the world? or whence is it that (leauing the auncient name of Christians) they rather (with the Donatists) appropriate vnto themselues the name of Catholicks?

Act. 11.26. Optat. Milevit. lib. 2. cont. Parm.

Doubtlesse, howsoeuer they bragge and boast of Antiquity, wee may apply that of *Bildad* vnto them, *They are but of yesterday:* for how could a man know what it was to be a Papist; or what was the body of Religion before the Councell of Trent had defined it, which was since *Luthers* time? Let them shew where their Papall Supremacie was, before the time of Pope *Goodface* the third: or their Latine Seruice, before the yere 680. or their Romish Masse, before *Adrian* the 1. *Anno* 780. or their *Agnus Dei*, before Pope *Sergius*, *an.* 700. or their Transubstantiation, before the Councell of Lateran: or their eleuation and adoration of the Sacrament, before the time of *Honorius* the third: or their receiuing of the Communion in one kinde onely, and the absolute forbidding of the contrary, before the Councell of *Constance:* or their absolute necessity of Auricular Confession, before *Innocent* the third, in his Councell of Lateran: or the prohibition of Marriage to the Clergie, before the same time? I might instance in many other points of Poperie, which howsoeuer they may carrie some shew and shadow of Antiquity; yet being duly considered, they will appeare to be but late inuentions, peeced and patched together by their Popes, as each of them in their succession was minded to adde something, to make vp the full measure of the mysterie of Iniquity.

Iob. 8. 9.

Trent Councel concluded, An. dom. 1563.

Platina.

Iacob. de Vorag. in vit. Gregor.

Expos. Rom. ord. ann. 1215, 1222. ex Act. Rom. Pontif. 1414.

Iohan. Scot. lib. 4. dist. 17. artic. 3.

Idem, ibid.

Neyther

Neyther let them boast (as of commonly they cracke) of the ancient Church of Rome, so famously renowned by the Writings of the Apostles, and commended and appealed vnto by the auncient Fathers: for the name and shew of the Romane Church, is but an emptie shew of Names, and Titles; this present Romane being in a manner wholly departed, in the Questions controuerted, from the auncient, and retayneth nothing but the Title. The true, auncient, and Apostolike Church of Rome, so much commended by the Fathers, and sought to by the World, professed another kind of Faith then this doth, and the same that we now defend against them: That Church affected no such prowd and swelling Titles, it vsurped no such transcendent Iurisdictions, it obserued no such foolish Superstitions, it maintained contrarie Doctrine to their now Errors. To what purpose then should any sticke vpon the name of the Romane Church, when the true Faith is changed? Or what doe the Prerogatiues and Royalties of the auncient Church concerne this, that is turned to another Religion? Or who regardeth an House of stately Building, or anticke memorie of auncient Antiquitie, when the Plague hath infected it, and Theeues possesse it?

Rhem. annot. in Act. 11. sec. 4. Idem, in Eph. 4. 13.

See M. Fox his description of the difference of the now Church of Rome, and the old. Acts and Monum. first 26. pages.

Leaue therefore, yee Romanists, to cracke of your Antiquitie, or to traduce vs of Noueltie; wee may take vp the words of *Nicephorus*, the Patriarke of Constantinople, in an Epistle to *Leo*, Bishop of Rome: *wee also haue the Name of Rome* (the true and auncient Faith of Rome) *among vs, being built vpon one and the*

Concil. Ephesin. pag. 307.

same foundation of Faith; in matter of Faith we follow them: wherefore let S. Paul *glorie and reioice in vs also, and ioyning new things with old, and comparing vs in Doctrines, and Preaching, let him glorie in vs both alike; for wee as well as they, following the Doctrines and Institutions wherein wee are rooted, are confirmed in the confession of our Faith, wherein wee stand, and reioyce, &c.*

As for you (my poore seduced Countreymen) who suffer your selues to be seduced and mis-led by these Popish Circumcellions, take heed and beware how you fauour these Merchants of the Romish Strumpet, who vnder fained pretences and subtile insinuations goe about to make merchandise of your soules: *These latter dayes* (saith the Apostle) *are perillous times*, and these Popish Priests and Iesuits (I may say) are perillous seducers: *They of this sort creepe into houses, and lead captiue silly women, laden with sinnes, and led about with diuers Lusts, euer learning, and neuer able to come to the knowledge of the Truth.* Listen not vnto them: It is not good for *Eue* to fall to conference with the Serpent; no, nor for *Adam* neyther to suffer *Eue* and the Serpents parley, or to encline vnto them, least hee also be partaker in the Transgression. Consider what is the end they ayme at: not Religion, but the Soueraigntie of their high-towring Church; not the Consciences of men, yeelding to their Ceremonies and Superstitions, will satisfie them, vnlesse they haue their wills in ouer-ruling all, and bringing them vnder their Antichristian Yoake. How doe they disturbe Thrones, and fill the World with Anarchie and Confusions?

2. Pet. 2. 5.

2. Tim. 3. 1, 6, 7.

Genes. 3.

fusions? and whose soules they should winne to God, by ministring the Word and Sacraments, their bloud they sacrifice to the Deuill, by stirring them vp to Treason and Rebellion. *Beloued, beleeue not euery Spirit, but trie the Spirits whether they be of God, or no. A Foole* (saith *Salomon*) *beleeueth euery thing.* And surely it is their folly, who suffer themselues to be seduced, by giuing too easie credit to the slauering insinuations of these Popish Teachers, and are hereby brought into a great dislike of our Church, because they beleeue their words, and doe not make search and enquirie after the truth of the same. Beware least that dreadfull iudgement of God fall vpon you, *Because they receiued not the knowledge of the Truth, that they might be saued, therefore God shall send them strong delusions, that they should beleeue lyes.*

1. Ioh. 4. 1. Prou. 2. Thess. 2, 10, 11.

You will say, That you are no Changelings, That yee are of the olde Religion, That you keepe the olde Faith, and will liue and dye in the same Religion which your fore-fathers professed. Poore soules; Popish Religion is not the oldest Religion, but a late vpstart, a Modell of Superstition: your Popes Catholike Church is but an Impostume, growne in the Church. Wee confesse, that for a long time, the Christian World hath beene annoyed with it; yet euen in the time, and before the time of this declining from the Truth, our Faith and Religion hath euer kept it selfe vnspotted. The true cause, why during the former ouer-clouding times of Poperie, the Exercises of our Religion haue beene neyther so frequent,

nor

nor ſo publike as now it is, eyther in place or perſons, was the perſecution of Poperie, and the generall corruption of the Papacie, which as a Leproſie infected, and as a Myſt obſcured the Times; ſo that ſometimes not the true beleeuers themſelues (ſuch I meane as are come to our knowledge) were void of error in euery point, though they firmely held the foundation. And if it pleaſed God in proceſſe of time to giue more libertie to the perſons, and more puritie to the Doctrine, why are wee vnthankfull? and why ſhould any enuie, if the Truth hath growne more ripe in our Age?

And if there be any yet among vs (I would to God there were not too many ſuch) who ſtand as Newters and lookers on, not regarding any Religion, nor caring to ioyne themſelues to either ſide, vntill they ſee the ſequell and iſſue, whether the Proteſtant or Popiſh Church is likelieſt to be moſt præualent: To ſuch I ſay (as *Elias* ſaid to the people of Iſrael:)

1. King. 18. 21. *How long halt yee betweene two opinions? If the Lord be God, follow him: But if Baall, then follow him.* Let them conſider and call to minde whither of the two Religions ſauour more of grace and of the ſpirit of God, whether doth attribute moſt to God, whether hath beene moſt fauoured by God: Let them conſider the damnable poſitions, the horrible combuſtions, and helliſh proiects of Poperie, and the ſauing counſels, peaceable proſperity, and heauenly bleſſings which haue accompanied ours; let them (as the Apo-

1. Theſſ. 5. 21. ſtle counſelleth) *proue all things, and hold faſt what is good.*

If

If they doubt whether of them carrieth greatest shew of either veritie or Antiquitie, I say vnto them, as it was said to *St. Augustine* at the time of his conuersion, *Tolle, lege, Take vp this booke and reade:* or rather as the Lord speaketh by his Prophet *Ieremie, stand in the waies and see, Aske for the old paths where is the good way, and walke therein, and yee shall finde rest for your soules.* Ierem. 6.16.

Lastly, to the true members and vnseduced Protestants of our Church, I say with the Apostle to the Corinthians, *Brethren you see your calling, albeit not many wise men after the flesh, not many mighty, not many noble are called, But God hath chosen the foolish things of the world, to confound the wise; and weake things to confound the mightie, &c.* yet some noble, some learned, some Worthies, haue embraced the same Religion together with vs, and that in all ages and times of the world. What would wee haue? what can wee desire more? we haue Verity and Antiquitie for vs; we haue the Patriarkes, the Prophets and Apostles on our side; we haue the company of innumerable Martyres, who haue sealed the Truth thereof with their blood: we haue the fellowship of many Churches in diuers Nations, Being therefore *Compassed about with so great a cloude of witnesses,* let vs follow the footsteps of those who haue walked before vs in this way of righteousnesse, and runne with patience the race that is set before vs. What though Papists raue, and rage, and plot, and seeke by all meanes to bring our Religion into disgrace, yea, *If it were possible, to cut of the name of Israel, that it might be no more in remembrance;* Yet these aduersaries 1 Cor. 1.26. 27, 28. Heb. 12. 1. Psal. 83. 4. Psal. 82. 11.

of the Lord shall be found lyers, but the true Church of God shall endure for euer. Consider what great things God hath done for vs, and how mightily alwaies he hath defended and approued our Religion; how miraculously did he preserue it, mauger all the furie of the Lyon, and the wilde Boare, of the Deuill and Antichrist, euen in the time of their greatest persecutions: how wonderfully hath he from time to time detected and defeated all plots and proiects, conspiracies and trecheries of the enemies? what strange deliuerances hath he giuen vnto vs? *By this*
Psal.41.11. *wee may know that God fauoureth vs because our enemies*
Psal.46.11. *preuaile not against vs. The God of Iacob is with vs, the God of Hoasts is our refuge*; he hath giuen vnto vs a *Dauid*, a man after his owne heart to rule ouer vs, a *Iehosophat*, whose heart is set to seeke the Lord, a *Iosias* whose chiefest studie is to build vp Gods house, and whose chiefest Title is to be the *Defender of the Faith*; he hath taken away our feares, by the happie returne of our most hopefull Prince, & redoubled our ioyes in his forward zeale for the furthering of true Religion; he hath blessed vs with an Honourable assemblie of States in the high Court of Parliament, and vnited their hearts and mindes to seeke the promotion of his glory, and the publike welfare of the Common-weale; he hath stirred vp the hearts of all faithfull Subiects within this Iland to pray, and cry
Zech.4.7. *Grace, Grace*, to that Parliamentarie assembly. What now remaineth, but that (as the Apostle counselleth) *wee stand fast in that libertie wherewith Christ hath*
Gal.5.1. *made vs free*: and (as our Sauiour doth admonish
Reuel.2.10. vs) *that wee be faithfull to the death*; constantly professing,

fessing, and religiously persevering in that Religion which we haue learned out of the Scriptures, and which hath beene practised so long agone, in all Ages, by so many Patriarkes, Prophets, Apostles, Bishops, Confessors and holy Martyrs; That so wee may glorifie God, and stop the mouth of the aduersarie, and both by life and doctrine confound Poperie, *till that misterie of Iniquitie bee fully reuealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightnesse of his comming*; which we beseech the Lord to hasten. *Euen so Come Lord Iesus, come quickly. Amen.*

FINIS.